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Government of Mysore

ANNUAL REPORT
OF THE
MYSORE ARCHEOLOGICAL
DEPARTMENT

FOR THE YEAR 1944

2/8/54



MYSORE
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ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORT FOR THE YEAR 1943-44

PART I—ADMINISTRATIVE

Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued as Director of Archaeological Researches in Mysore in addition to his duties as Professor of History in the University. In continuation of the period of his deputation in Northern India from 18th December 1943 to 9th January 1944, he went on privilege leave for 10 days till the 17th January 1944. During the period of his absence from the headquarters, Mr. L. Narasimhachar, M.A., Assistant to the Director, was in charge of the duties of the office. Mr. M. Seshadri, M.A., Lecturer in History, Intermediate College, Mysore, was appointed O. O. D. as Junior Technical Assistant in this Department with effect from 23rd August 1943. The place of Architectural Assistant has continued to be vacant; proposals to fill up the vacancy have been sent up.

Owing to considerations of war economy and concentration on the work at the excavation finds, extensive tours for exploration of the ancient sites and monuments could not be undertaken in the State. While attending the Conferences in Northern India on deputation, the Director availed of the opportunity to study several monuments, excavations and museums in Northern India. In the Mysore State tours were undertaken to Seringapatam, Bēlūr, Arsikere, Chitaldrug, Bangalore, Nañjangūd and Belgola for inspection of the ancient monuments and concerting measures of conservation. The Assistant to the Director toured in parts of Bēlūr, Chikmagalūr, Kadūr and Seringapatam taluks, while the Pandits toured in parts of the Shimoga district and in the Mysore district and the neighbourhood.

Interesting pillars bearing minute sculptures on the four sides and assignable to the Rāshtrakūta period were discovered in Kadūr. In Belgola the shrine of Bhaktavatsala is raised in a circular shape. The images of the Seven Mothers in the Hiredēvī temple near Balamuri are all beautiful and forceful and ascribable to the Chōla period.

Though no fieldwork in excavation was done during the year, the work of preparing the Chandravalli Excavation monograph for publication was continued. Photographs of typical antiquities have been taken and drawings of select pottery specimens completed. Notes on individual excavations have been written out and are ready to be sent to the press.

Excavation.

Conservation.

The views of the Director in regard to the classification of the Ancient Monuments in the State and the need for revising the present arrangement in the interest of efficiency, were submitted. In connection with conservation, the temple of Kīrti-nārāyaṇa at Talkād, the Chennakēśava temple at Bēlūr, the Īśvara temple at Arsikere and the Ranganātha temple at Seringapatam were inspected and conservation proposals were forwarded. Estimates for the repairs of these and other monuments in the State were scrutinised and returned either with countersignature or with proposals for revision as circumstances required. Arrangements to conduct experiments in regard to the conservation of the Gomata colossus at Śravanabelgoḷa have been made and solutions from the Indian Institute of Science, Bangalore, and the Archæological Chemist with the Government of India, have been obtained. The Director's remarks on the report of the Assistant to the Director who had been deputed to Elephanta in connection with the conservation of the colossus were submitted.

The Director took part in the proceedings of the Renovation Committee in regard to the preservation of the Kēśava temple at Bēlūr. The Commemoration ceremony of the temple and the installation of the Bhakta-vigraha of His late Highness Sri Krishnaraja Wadiyar were duly celebrated by His Highness the Maharaja Sri Jayachamaraja Wadiyar Bahadur during December 1943. A suitable inscription commemorating the conservation work was also set up.

The total number of inscriptions collected during the several tours of the year is about fifty. Of these three are copper plate records and the rest are stone inscriptions. Among the copper plate records one set belongs to the time of the Ganga king Śrīpurusha and indicates that the king lived for about a hundred years. Among the lithic records, the inscription engraved on the basement cornice of the garbhagriha of the Janārdana temple at Belgola is dated in 1098 A. D. and happens to be the earliest inscription yet discovered of the time of Viṣṇuwardhana Hoysala.

Epigraphy

Numismatics.

Eleven new coins were purchased during the year from the Director of Archæology, Gwalior. The 63 gold coins obtained through treasure trove last year were studied, identified and classified. (Please see Part IV of the Report). The old coins of Chandravalli are being further classified and studied and the catalogue is being revised for publication.

A Kannada manuscript relating to the history of Kempe Gauda II of Bangalore was examined. Another manuscript relating to the history of Seringapatam was also examined and a review of it is published in Part V of this Report.

Manuscripts.

A set of copper plates relating to the history of the Gangas was purchased for the museum. The coins acquired for the museum during the year have been mentioned above. The Chandravalli antiquities exhibited in the museum were all taken out and re-classified.

Museum

About twenty publications were added to the Office Library.

Library

The Annual Report of the Department for 1942 was published. That for 1943 was completely printed and is in the course of submission to Government. Supplements to the *Epigraphia Carnatica*, Vols. XIV and XV (Mysore and Hassan districts) were completely printed and are being distributed. The Guide books to Bēlūr, Seringapatam and Śravanabelgola were revised and issued. In connection with the installation of the Bhakta-vigraha of His late Highness Sri Krishnaraja Wadiyar at Bēlūr, a souvenir was issued commemorating the renovation work carried out at the temple.

Publications.

The Director accompanied the Hon'ble British Resident in Mysore to Seringapatam to show him round the monuments and explain the history of the place. During January 1944 he accompanied Their Highnesses the Maharaja and Maharani of Travancore to Bēlūr and Seringapatam to show them round the monuments. During June 1944 he accompanied His Highness the Jam Saheb of Nawnagar to Seringapatam to show him round the monuments and the exhibits at Scott's Bungalow.

Other activities.

The Department participated in the exhibitions held during the Silver Jubilee celebrations of the Government Muhammadan College, Madras, the Kannada Sahitya Parishat Samuelana, Shimoga, and the twentieth session of the Indian Historical Records Commission at Aligarh.

Periodical notes of inspection and reports, answers to queries, etc., were being submitted from time to time.

The receipts and expenditure of the Department under the budget heads amounted to Rs. 12,989-5-0 and Rs. 12,707-9-0, respectively, during the year. A sum of Rs. 281-12-0 was realised by the sale of the departmental publications and photographs.

Finances

The success of the work of the department, in spite of the obvious want of adequate staff, has been due to the sincere co-operation of the members of the staff and their enthusiasm for research and willingness to work overtime as exigencies demanded.

PART II—CONSERVATION OF ANCIENT MONUMENTS.

Conservation Report on the monuments inspected by the Department of Archaeology, during 1943-44.

KADUR DISTRICT.

Kadur.

AÑJANEYA TEMPLE.

The four pillars of dark soapstone in the verandah of the Āñjaneya temple standing on the northwest bank of the Sīnīhonda are all good works of art with minute figure sculptures and are worthy of preservation as examples of the Rāshtrakūta period. They may be removed to a museum since they are best displayed there. Similarly the mutilated image of Gaṇēśa set up against the front wall of the adjoining Īśvara temple may also be removed to a museum.

Yellambalasi

KEŚAVA TEMPLE

The repairs proposed in the Annual Report of this Department for 1942, page 12, are very necessary and urgent, since the temple is fast going to ruin and would collapse before long, if neglected. Some of the beams above the Lakshminarasimha shrine have become dislodged. They should be set in position very early. The roof, too, of the temple and particularly on the northern and north-eastern sides requires to be made waterproof. The outer walls on the north-eastern side have become greatly dilapidated, so that immediate attention seems very necessary.

The filthy surroundings of the temple need also to be improved and tidied up. Owing to the party struggles in the village, the temple is being neglected by the villagers. The local Shanbhogue Mr Venkatasubbiah has been taking keen interest in the institution and maintaining the Archak in his house. He volunteers to donate a sum of Rs 1,000 for the renovation of the temple and raise also subscriptions as far as possible. The amount thus collected may be supplemented by a suitable grant from the general muzai funds and the repairs to the temple may be undertaken.

The mukhamantapa of the temple may be used as a local museum for collecting and preserving stray sculptures and inscriptions lying here and there in the vicinity of the village. The image of Sarasvatī in front of the village was intact at the time of inspection in 1942, but it is now pulled down by some of the villagers.

deliberately and is broken to several pieces. The pieces are lying nearby. They may be recovered and the image restored and preserved. An important inscription of the time of the Ganga king Śrīpurusha is lying in a neglected state in a coconut grove to the east of the tank. It may also be preserved. Likewise, the doorway and lintel piece of the ruined Īśvara temple to the north of the tank may also be carefully preserved in the local museum. The old cannon pieces lying in the navaranga of the Kēśava temple may be removed to a safe place in Kadūr or sent over to the Archæological Museum at Mysore.

Pattanagere.

LAKSHMĪNĀRĀYANA TEMPLE

The temple of Lakshmīnārāyana is almost intact and contains good sculptures in the cells. By effecting some initial repairs and tidying up the surroundings regular worship can be arranged for. The roof and flooring of the temple require early attention.

The archak may be assigned the duties of a caretaker in addition and paid some allowance. The small sum of Re. 1 per mensem which he is getting at present is hardly encouraging to him.

It is reported that the temple was formerly in enjoyment of an inam plot to the extent of about 20 acres near Ballekere. If possible, this land may be restored to the temple. It is also reported that a sum of about Rs. 1,000 is at the credit of the institution. This sum, supplemented by a suitable grant from Government would perhaps be enough to effect the initial repairs.

NAGARĒŚVARA TEMPLE.

This is perhaps the oldest structure in Pattanagere, though it is simple in design and workmanship. Among its devotees, the Vaiśyas of Bīrūr particularly, like Mr. K. T. Satyanarayana Setty, may be encouraged to provide for the cost of the initial repairs and regular worship.

Asandi.

The conservation proposals in respect of the Gangēśvara and Brahmēśvara and Virabhadra temples at this place are published on page 13 of the Annual Report of this Department for 1942. Early steps may be taken to effect the repairs, since the villagers have been neglecting the upkeep of the monuments owing to party feelings. All white-washing of the walls, etc., in the Virabhadra temple should be slowly and carefully scraped off and the railings of about the Rāshtrakūṭa period in front of the temple preserved in a better place.

MYSORE DISTRICT.

Suttur (Nanjangud Taluk).

NARĀYANASVĀMI TEMPLE.

This temple may be put into Class III for purposes of conservation on account of the image. The brick vimāna which is much damaged may be removed and the rest of the temple put into a state which will prevent further deterioration.

SŌMĒŚVARA TEMPLE

This temple is classed as a Third class Ancient Monument. Its original tower is seen in a photograph retained in the matt. It is seen that the top was an ornate Hoysala structure with numerous potstone sculptures which are finely designed, though rudish and lacking in finish, with yakshas and dancers under tōraṇas. It appears the top was pulled down with the permission of the Government Architect and a new ugly tower was constructed. The old sculptures are unbedded in the compound wall and preserved.

Nanjangud.

SRIKANTHĒŚVARA TEMPLE

The east face of the tower has been repaired. The repairing of the other faces may be taken up. The pavement has been reset and cement-pointed. The images in the prākāra require to be cleaned. The repairs proposed in the Annual Report of this Department for 1940 and 1941 in respect of the sōmasūtra, the roof drains, etc., are yet to be done.

MANDYA DISTRICT

Seringapatam.

ŚRI RAṄGANĀTHA TEMPLE

The Ranganātha temple at Seringapatam was inspected during September 1943 in the company of the Executive Engineer, Mandya, and the following detailed conservation note was forwarded by the Director of Archaeology with a request that a detailed estimate in respect of the several items of repairs might be forwarded for the Director's countersignature. - The receipt of the estimate is awaited.

Garbhagriha :

1 The inside walls of the garbhagriha may be whitewashed with a special mixture of white clay (ತಿರುಮಣ್ಣು or ನಾಮ) mixed in sandal water, without touching any sculptured parts

2 The holes in the flooring may all be packed and closed with cement mortar and jelly, except the sōmasūtra.

Outer walls of the garbhagriha :

3 The pointing on the outer walls has to be done inconspicuously using mortar coloured so as to resemble the colour of the stones.

Tower of the garbhagriha :

4 The stucco sculptures, etc, of the vimāna tower require to be suitably touched up here and there. On the south-west side of the tower and at the top the original plaster work has peeled off. The portion may be replaced by fresh mortar work, but the mortar to be used requires to be of a colour matching the surroundings.

Second outer pradakshina

5. The flooring of the second pradakshina is uneven in several places. The stone slabs may be reset evenly and pointed with coloured cement.

6. The walls have been indiscriminately whitewashed and the inscriptions covered with chunām. The chunām coating of the sculptures and inscriptions requires to be carefully scraped off without damaging the sculptures or letters. Further whitewashing of these portions should not be permitted.

Tower of the Mahadvara .

7. The north-eastern and south-western corners of the mahādvāra have developed cracks from the fifth storey to the bottom, so that in every storey the cracks are clearly visible. The portions have to be properly secured from getting out of plumb and collapsing. The introduction of suitable bond stones, L-shaped bands, dowels, etc, may all be considered and tried as also steel bars from the north-east wall to the south-west wall as at the Victoria Jubilee Hall in Mysore, tightened by double screw jacks. And the cracks will have also to be grouted with cement. The outer stone walls of the mahādvāra have to be properly strengthened so as to be able to bear the weight of the tower above. In the north-east part several of the slabs have become somewhat dislodged or out of plumb due to sinking. Here the foundation has to be strengthened by underpinning. On the west, south-west and south sides the joints between the slabs have widened in several places and some of the eaves-shaped stones have developed vertical slits due to the weight

above, on the one hand, and the growth of pipul plants in between them on the other. Some effective tree-killer may be tried for eradicating the roots and the joints between the slabs on all the faces grouted with cement so that the stone portion of the tower might become a solid mass, capable of bearing the weight of the masonry tower above. But the pointing of the joints will have to be done inconspicuously in coloured mortar so as to resemble the stones used.

8. After suitably treating the cracks in each storey, the walls on the inside may be plastered.

9. The old wooden beams and pillars which have been eaten up or otherwise have become useless may be replaced by new ones and properly preserved by the use of preservatives.

10. The flooring of each storey has to be redone thoroughly providing for a proper outlet for water through an inconspicuous pipe which may be introduced vertically right from the topmost storey.

11. Inside the topmost storey the wooden beams and pillars have to be reset immediately. The fissures in the brick roof have to be filled up and the inner face has to be well plastered. The bats inhabiting the storey must be driven out by keeping cowdung, grass, etc., smouldering for one or two days and spraying phenyl. A trap door or wire-netting may be provided for the top floor in order to prevent the bats from coming back to it.

12. The outer face of the tower is much coated over with chunām, so that all the sculptured portions have become completely covered. The chunām needs to be carefully scraped off slowly so that the original stone or plaster work is laid bare to view from bottom to top.

13. Renovation of the mutilated sculptures should follow original models in every case. What has been done so far in the uppermost three storeys cannot meet with my approval. It is a pity that the work has progressed too far to be remedied. The sculptures and other details have been worked out according to the fancy of the workers who have not understood the spirit of Indian sculpture. These workers have been trained in the Western school of art which lays stress on realistic details, while the original sculptures of the tower have been worked by artists who followed the old Indian idealistic standards. The atmosphere created by the present renovation work is alien to that of the original and should not be allowed to be proceeded with, at any rate, in regard to the remaining storeys of the tower. It is desirable that two or three workmen trained in the local style of architecture and sculpture may be employed in addition to those already working and renovation work carried on very carefully under proper supervision following invariably the contour of the originals themselves and with reference, wherever necessary, to the sculptures existing on the tower of the garbhagriha.

14. It is also necessary, before proceeding further, to prepare working drawings for the four faces of each storey of the tower, so that the details of the sculptures, the symbols held by the figures, and the several ornamental motifs may not be lost sight of.

15. Enlarged photographs, too, in respect of each face of the tower may be arranged to be obtained for guidance of the workers.

16. Electric lights may be provided in each storey of the tower to facilitate periodical inspection of the storeys

Since forwarding the above conservation note, the tower of the Ranganātha temple, that is, the exterior face only, has been entirely replastered, the original stucco images being replaced by new ones. Incidentally it has to be observed that the original character of the tower is totally lost and the style of the present stucco images is definitely alien to Indian atmosphere. If the Public Works Department had consulted the Director of Archaeology at the outset and his countersignature obtained for the estimate for Rs 19,141 before it was sanctioned by Government, it would have been better. But it is too late now and the work has been done.

Talkad.

KĪRTINĀRĀYANA TEMPLE.

As per Government orders no repairs can be done to any ancient monument on the conservation list without obtaining the countersignature of the Director of Archaeology for the estimate of repairs. But in the case of the Kīrtinārāyana temple at Talkād, as in that of the Ranganātha temple at Seringapatam, it was found that repairs to the extent of nearly Rs 2,000 including the construction of size stone walls, the removal of buckwall, re-roofing, etc., had been carried out without any intimation to the Archaeological Department. Accordingly a joint inspection to rectify the flaws and propose suitable alterations and additions in the estimate was held in October and a revised estimate was called for. Since even this latter estimate contained several undesirable items and was also not satisfactory in certain other respects another joint inspection in the company of the Executive Engineer was made in May and a fresh estimate was asked to be prepared and forwarded for countersignature. The receipt of the fresh estimate is awaited.

Belgola.

JANĀRDANA TEMPLE.

Though plain of structure, the chief interest of this temple lies in the fact that it was built and endowed during the days when the Hoysala king Vishnuvardhana was yet a yuvarāja. His earliest inscription so far found is inscribed on the

basement cornice of the garbhagriha of the temple. The image, too, of Janārdana in the main cell is of good workmanship, so that the monument deserves to be included in the III class list and preserved from further decay. Some initial repairs to the roof and walls may be caused to be made and the flooring generally levelled up. The surroundings need to be cleared of the rubbish and made neat and tidy.

BHAKTAVATSALA SHRINE.

This shrine which stands to the south-west of the Janārdana temple is built in a plan which is rather rare in the Mysore State. It is a small neat structure almost intact and can be preserved without incurring great expenditure. The slabs of the outside walls have become a little out of plumb here and there and can be held in position by cement-grouting the joints. The brick vimāna above the cell may be examined with a view to its restoration if possible. Otherwise it may have to be knocked down completely and the roof made water-proof. Here also the surroundings need to be levelled up and made neat and tidy. The temple may be put into class II for purposes of conservation.

All the stray sculptures and inscriptions found in the vicinity of the place may be brought over and preserved in the enclosure of the temple. One of the important inscriptions belonging to the early Mysore period was standing near the well in front of the temple. Unfortunately it has been broken to pieces by the P.W.D. contractors and used in the construction of some steps by the side of a culvert across a channel to the south-east of the Janārdana temple. One of the pieces was actually traced when the spot was examined by the members of the Department. The Deputy Commissioner and the Executive Engineer, Mandya, have both been addressed in the matter and requested to make arrangements to recover all the four pieces of the inscription and send them over to the Archæological Department at Mysore, for being restored.

SRINIVĀSAKSHĒTRA.

It is a pity that the temple here, the original structure of which goes back to about the Chōla period and contains beautiful figures, has become totally neglected. It is in an awful state of ruin and requires immediate renovation particularly with regard to the original structure. If necessary all the accretional structures in the compound may be knocked down. The trees and other vegetation growing in several parts in the area should all be cut down. The leaky roof should be made waterproof. The dislodged slabs should be set right and the joints grouted with suitably coloured mortar. The emoluments of the archak are too low to induce him to take care of the temple. He may be given a suitable allowance to encourage him to look after the monument better. The temple may be included in the III class list of Ancient

Monuments for purposes of conservation and the initial repairs mentioned above may be effected

HASSAN DISTRICT.

Sravanabelgola.

In connection with the repairs to the monuments at Sravanabelgola an estimate for Rs. 26,000 was received from the Executive Engineer, Hassan. It was however returned with the request that some of the items might be modified and some more added on. The conservation proposals regarding the monuments are as follows —

GENERAL

1. The entrance to the town should be laid out by acquiring the lands and provision made for parking carts and cars and for having a one way traffic into and out of the town.

2. A large number of rest houses may be caused to be constructed.

KALYANI.

3. Water must be pumped out and the inlet and outlet may be opened and provided with shutters

4. The gōpuras and mantaps may be pointed with suitably coloured mortar

DODDA BETTA.

5. Provision of railings on both sides of the steps leading to the hill temple may be provided

6. The inscription of Rangaiya at the back of the Brahmādēva shrine may be released to view

7. The damaged corners of the 2nd gateway may be covered up and the lichens carefully removed by chemical wash

8. The cuttings at the base of the pillars of the 3rd gateway may be pointed with coloured mortar.

9. Part of the wall belonging to the 4th gateway is out of plumb. It may be reset and the neighbourhood pointed with mortar. The leaks of the gate may be stopped and the mud walls removed and opened out as far as possible

10. The north and east faces of the platform of the Odegal Basti are out of plumb. They may be rebuilt with concrete filling

11 The roof of the Brahmadēva pillar mantapa may be reset. The lichen may be removed and the pillar cleaned.

12 One of the joints of the sixth gateway is out of plumb, the upper brick work may be removed and a separate light parapet put in.

13 For the irregularly settled flooring of the pradakshina, a concrete bed may be provided, the slabs being reset and pointed with cement. Outlets for rain water may be given in the walls.

14. The ugly walls covering the small doorway on the west may be removed and battened wooden doors provided.

15. The Chāmarāja Mantap may be rebuilt with the old materials.

16. The dressed stone pillars of the Gullakāyaji mantap, etc., should not be covered with whitewash or paint. The out of plumb pillars may be reset.

17 The cactus tree growing on the brick top of the Vardhamāna Basti should be removed and the brickwork rebuilt.

18 An entrance may be opened in the western wall of the enclosure of the hill temple from which the pilgrims that enter may go out after finishing the worship.

IMAGE OF GONATESVARA

19 Injections with a hypodermic needle as suggested by the Director-General of Archaeology in India may be tried, the liquid being obtained from the Western Circle.

CHIKKA BETTA

20. The area of inscriptions may be circumscribed by rockcut arc-like channels on the east and west.

21 The disintegrating granite cornices of the south wall of the Pārśvanātha Basti may be treated with preservatives and the result studied.

22 The brick tops of the Mahānavami mantapa need replastering. The inscription pillar which is out of plumb may be observed for further settling.

23. The corners of the Śāntinātha Basti may be pointed with suitably coloured mortar.

24. The Bharatēśvara image may be railed off and hitting the image with stones should not be permitted.

25 The load on the roof of the Chandraprabha basti may be lightened.

26 The floor of the pradakshina in the Kattale basti requires to be paved. The brick walls are to be rebuilt with size stones and the roof is to be completely remade. But the old frame work should not be disturbed.

27 The bared windows in the Chandragupta basti (east side) are out of place. The spaces on the fifth window are too wide. Expanded metal could be inserted at the back of the windows if possible.

28. The garbhāṅkana at the Ādiśvara basti has to be plastered. The supporting pillars here are upside down.

29. The walls of granite at the Chāmundarāya basti are peeling off. The navaranga is leaky. The red lead covering the image in the upstairs may be removed.

30. Props are needed for the western pillars at the north Ādiśvara basti.

31. The north beam of the Śāsana Mantapa requires to be replaced and the ugly wall removed.

32. The roof of the north Śāntiśvara basti requires to be replaced.

33. The damaged mantapas near the dome may be removed.

Belur.

CHENNAKĒŚAVA TEMPLE

On the recommendation of the Archæological Department in 1929, the question of opening out the courtyard and renovating the Chennakēśava temple stage by stage, was taken up by the Mysore Government and the Belur Temple Renovation Committee was formed in 1935 for carrying out the work systematically. All the ugly and dilapidated later structures like the Nāganāyakana mantapa were removed and the sculptures were cleared of age-old soot and wax. The ceiling of the śukanāsi, the north-east wall of the main temple and the sanctum of the Chennigarāya shrine were rebuilt, the buildings abutting the east, south and north ramparts were repaired, the compound was paved, new images of Rāmānuja and Garuda replaced the damaged ones, a new car shed was built, the front of the temple was improved, electric lighting was installed and a host of smaller repairs were carried out. The materials were obtained free locally. The Archæological, Muzrai, Public Works and the Electrical Departments gave their supervision with little extra cost and the funds generously granted by Government from the Muzrai and State funds were utilised mainly for the workmen's wages and other sundry expenses. The total work carried out is estimated at nearly five lakhs of rupees, while the actual expenses have amounted to only a little over one lakh. This conservation work and the scientific skill, zeal and co-operation evinced by the various limbs of the Government of Mysore in carrying it out, have won the admiration of the Director-General of Archæology in India and other distinguished visitors.

Thanks to the generosity of His late Highness Śrī Krishnarāja Wadiyar IV and His Highness Śrī Jayachāmarāja Wadiyar Bahadur—may
H. H. The Maharaja. His dynasty endure for ever—the labours of the Renovation Committee have been rewarded by the preservation of one of the greatest treasure houses of Indian art. The temple has been restored

as nearly as possible to its original form Only two major items of work now remain to be attended to the mahādvāra and the vimāna.

In commemoration of the work carried out during the enlightened rule of His late Highness Sri Krishnarāja Wadiyar IV and as a mark of His late Highness' devotion to the deity and personal interest in the conservation of the temple, a statue in bronze of His late Highness, which was got prepared at the Chamarajendra Technical Institute, Mysore, was consecrated and installed at the temple along with the metallic statue which is traditionally identified with Vishnuvardhana, the builder of the temple. The commemoration ceremony was performed by His Highness Sri Jayachamarajendra Wadiyar Bahadur during December 1943

Following the ancient custom, a commemorative inscription in Kannada was also set up, giving a very brief account of the work done.

Commemoration The text of the inscription reads as follows —

ಸೂರ್ಯ ಚಕ್ರ ಗಂಡಭೇರುಂಡ ಶಂಬ ಚಂದ್ರ

|| ಶ್ರೀ ||

ಯಂ ಶೈವಾಸ್ತಮುಪಾಸತೇ ಶಿವ ಇತಿ ಬ್ರಹ್ಮೇತಿ ವೇದಾಂತಿನೋ |
ಬೌದ್ಧಾ ಬುದ್ಧ ಇತಿ ಪ್ರಮಾಣಪಟವಃ ಕರ್ತೇತಿ ನೈಯಾಯಿಕಾಃ ||
ಅರ್ಹನ್ಮತ್ಯಥ ಜೈನಶಾಸನರತಾಃ ಕರ್ಮೇತಿ ಮೀಮಾಂಸಕಾಃ |
ಸೋದಯಂ ನೋವಿದಧಾತು ವಾಂಛಿತಫಲಂ ತೈಲೋಕ್ಯನಾಥೋಹರಿಃ ||

ಸ್ವಸ್ತಿಶ್ರೀ ಶಕಾಬ್ದ ೧೦೩೯ನೆಯ ಹೇವಿಳಂಬಿ ವರ್ಷದಲ್ಲಿ ಕರ್ಣಾಟಾಧೀಶನಾಗಿದ್ದ

ಶ್ರೀ ವಿಷ್ಣುವರ್ಧನ ಹೊಯ್ಸಳದೇವರು

ಬೇಲೂರಿನಲ್ಲಿ ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಗಾಗಿ ಸದ್ಭಕ್ತಿಯಿಂದ ಕಟ್ಟಿಸಿದ ಮತ್ತು ಹೊಯ್ಸಳರ ಶಾಂತಲಾ ದೇವಿಯರು, ನರಸಿಂಹದೇವರು, ವೀರಬಲ್ಲಾಳದೇವರು, ವಿಜಯನಗರದ ಹರಿಹರರಾಯರು, ನರಸಿಂಗರಾಯರು, ಕೃಷ್ಣರಾಯರು, ಶ್ರೀರಂಗರಾಯರು, ಬೇಲೂರಿನ ವೆಂಕಟಾದ್ರಿನಾಯಕರು, ಮೈಸೂರಿನ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರು ಮೊದಲಾದ ಭಕ್ತರುಗಳಿಂದ ಅವರವರ ಕಾಲದಲ್ಲಿ ಪರಿಪಾಲಿತವಾದ ಭಾರತೀಯ ಶಿಲ್ಪಕಲೆಗೆ ನಿಕ್ಷೇಪಸ್ಥಾನವಾದ ಪರಬ್ರಹ್ಮನ ಸಾನ್ನಿಧ್ಯದಿಂದ ಪವಿತ್ರೀಕೃತವಾದ ದೇವಾಲಯವು ಜೀರ್ಣವಾಗಿರಲು,

ಆಶ್ರೇಯಸಗೋತ್ರ ಅಶ್ವಲಾಯನಸೂತ್ರ ಋಕ್ಸಾಖಾನುವರ್ತಿಗಳಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಶ್ರೀ ಚಾಮರಾಜೇಂದ್ರ ಮಹೀಪಾಲರ ಧರ್ಮಪತ್ನಿ ಶ್ರೀ ಮಹಾರಾಜ್ಞಿ ವಾಣೀವಿಲಾಸದ ಕೆಂಪುನಂಜಮಾಂಬಾ ಗರ್ಭಸುಧಾಂಬುಧಿರಾಕಾಸುಧಾಕರಾಯಮಾನ ಶ್ರೀ ಚಾಮುಂಡಿಕಾಂಬಾ ವರಪ್ರಸಾದೋದ್ಭವರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಖಿಲ ದೇಶಾವತಂಸ ಕರ್ಣಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾಸಂಸ್ಥಾನ ಮಧ್ಯದೇವೀಪ್ರಮಾನ ನಿಖಿಲಕಲಾನಿಧಿ ಕುಲಕ್ರಮಾಗತ ರಾಜಕೀತಿಪಾಲಪ್ರಮುಖ ನಿಖಿಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪ ಅಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲಪಯಃ ಪಾರಾವಾರ ಕಲಾನಿಧಿ ಶಂಖಚಕ್ರಾಂಕುಶ ಕುರಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಭ ಸಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಕರ್ಣಾಟಕ ಸಿಂಹಾಸನಾಧೀಶ್ವರ

ಶ್ರೀಮನ್ನಾಲ್ವಡಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜೇಂದ್ರ ಒಡೆಯರ್

ಬಹಾದೂರ್ ಜಿ ಸಿ ಎನ್ ಐ , ಜಿ ಬಿ ಇ , ಯವರು

ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಯವರ ದೇವಾಲಯವನ್ನೂ ಅದರ ಪ್ರಾಕಾರದಲ್ಲಿರುವ ಇತರ ಕಟ್ಟಡಗಳನ್ನೂ ಜೀರ್ಣೋದ್ಧಾರಮಾಡಿಸಿ ಶಿಥಿಲವಾಗಿದ್ದ ಶುಕನಾಸಿಯೇ ಮೊದಲಾದ ಭಾಗಗಳನ್ನು ಎತ್ತಿ ಕಟ್ಟಿಸಿ ಭಿನ್ನವಾಗಿದ್ದ ಗರುಡದೇವರು, ರಾಮಾನುಜಾಚಾರ್ಯರು ಮೊದಲಾದ ಮೂರ್ತಿಗಳ ಸ್ಥಾನದಲ್ಲಿ ನೂತನ ವಿಗ್ರಹಗಳನ್ನು ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿ, ಪ್ರಾಚೀನ ಶಿಲ್ಪಕ್ಕೆ ಹಾನಿ ಇಲ್ಲದಂತೆ ಚಿತ್ರಿತವಾದ ಕಲ್ಲುಗಳನ್ನು ನಿರ್ಮಲಮಾಡಿಸಿ, ಪ್ರಾಕಾರಕ್ಕೆಲ್ಲಾ ಕಲ್ಲನ್ನು ಹಾಕಿಸಿ ದೇವಾಲಯಕ್ಕೆ ಕಾವೇರಿಯ ಜಲಪಾತದಿಂದ ತಂದ ವಿದ್ಯುಚ್ಛಕ್ತಿಯ ದೀಪಗಳನ್ನಿಡಿಸಿ ಶ್ರೀ ಚನ್ನ ಕೇಶವಸ್ವಾಮಿಯವರ ಪಾದಸೇವೆಯನ್ನು ಮಾಡಿ ಧನ್ಯರಾಗಿ ಪರಲೋಕವಾಸಿಗಳಾಗಲು, ಅವರ ತಮ್ಮಂದಿರು ಶ್ರೀಮದ್ಯುವರಾಜ ಕಂಠೀರವ ನರಸಿಂಹರಾಜ ಒಡೆಯರ್ ಬಹಾದೂರ್, ಜಿ ಸಿ ಐ ಇ , ಯವರ ಧರ್ಮಪತ್ನಿ ಶ್ರೀಮದ್ಯುವರಾಜ್ಞೆ ಕೆಂಪುಚಲುವಾಜಮ್ಮಣ್ಣಿಯವರ ಗರ್ಭೋದಧಿಯಲ್ಲಿ ಉದಿಸಿದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಮೊದಲಾಗಿ ಪೂರ್ವೋಕ್ತವಾದ ಬಿರುದುಗಳಿಂದ ಅಲಂಕೃತರಾದ ಮೈಸೂರಿನ ಮಹಾರಾಜ

ಶ್ರೀ ಜಯಚಾಮರಾಜ ಒಡೆಯರ್ ಬಹಾದೂರವರು

ಬೇಲೂರು ಮತ್ತು ಹಳೇಬೀಡುಗಳಲ್ಲಿ ದೇವಾಲಯಗಳ ಜೀರ್ಣೋದ್ಧಾರವನ್ನು ಮುಂದುವರಿಸಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಭಕ್ತವಿಗ್ರಹವನ್ನು ಪಂಚಲೋಹದಲ್ಲಿ ಮಾಡಿಸಿ, ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ೧೮೬೩ನೆಯ ಸ್ವಭಾನು ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೩ ಬುಧವಾರದಲ್ಲಿ ಬೇಲೂರಿನ ಶ್ರೀ ವಿಜಯನಾರಾಯಣಸ್ವಾಮಿಯವರ ದೇವಾಲಯದಲ್ಲಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿ ಒಪ್ಪಿಸಿದ ಶ್ರೀಕರ ಶಿಲಾಶಾಸನ

ಮದ್ವಂಶಜಾಃ ಪರಮಹೀಪತಿವಂಶಜಾ ವಾ |
ಯೇ ಭೂಮಿಪಾಃ ಸತತಮುಜ್ಜ್ವಲ ಧರ್ಮಚಿತ್ತಾಃ ||
ಮದ್ವರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ |
ತತ್ಪಾದಪದ್ಮಯುಗಳಂ ಶಿರಸಾ ನಮಾಮಿ ||

|| ಶ್ರೀ ಮಂಗಳಂ ಶ್ರೀ ||

Arsikere

The Executive Engineer, Hassan Division, Hassan, reported that certain Vīraśaiva gentlemen of Arsikere made arrangements to instal electric lighting in the Isvara temple at Arsikere and completed the work without previous Government sanction. Since the temple is a first class Ancient Monument on the Conservation List and no repairs, alterations, etc, could be carried out without the approval of the Director of Archaeology according to the Ancient Monuments Preservation Regulation, the Deputy Commissioner, Hassan, was addressed with the request that the Public Works Department officers might be instructed to stop all further work and that the sketches and estimates might be prepared and forwarded to this Department. The Deputy Commissioner called for a report from the Amildar, Arsikere, in the matter. It was reported that the lights were installed by the President of the Vīraśaiva Mandal at Arsikere at the request of the devotees. The route plan and the estimate were sent to this Department for scrutiny. During September 1943 the temple was

inspected in the company of the Amildar and the following improvements were suggested --

- 1 Flat domes may be put in the navaranga.
- 2 One more light may be put upon the brackets of the south-east pillar of the navaranga for flood lighting the central ceiling
- 3 All the casings may be coated with dark slate colour to match the neighbouring stones
- 4 In the west square of the navaranga the bracket is out of harmony with the architecture. But it need not be removed now since it is ornamental.
- 5 A flood light may be provided in the garbhagriha
- 6 A wall plug may be put up in the west of the navaranga and provided with twenty-five feet of wiring and a flood torch to show the ceilings to the visitors.
- 7 All the ugly structures in front of the Pañchāyatana shrines in the navaranga may be removed.
- 8 The insulating pipe connection may be carried under the eaves to be inconspicuous
- 9 The Kalaśa lights are all rights', but the wiring has to adhere close to the walls and has to be painted so as to be inconspicuous
- 10 The light post may be shifted to about 6 feet to the south and the guy wires may be fixed to the ground.
- 11 Though the light in the mukhamantapa is all right, the casing has to be painted over to be inconspicuous.

In addition to the above-mentioned suggestions for improvement, the position for the lights and wiring for the double temple was also suggested. In the latter case about seven lights would be required. The Amildar has since been requested to send up a report indicating the present stage of the work.

Repairs and Maintenance of Ancient Monuments

[Based on the Reports of the Sub-Division Officers]

Reports of inspection of the ancient monuments made by the Revenue Sub Division Officers have been received only from the Deputy Commissioners of Hassan, Shimoga, Chitaldrug and Tumkur Districts. As per the instructions contained in the standing orders it is very necessary that these reports are received from all subdivisions in the State to comprehend the state of the ancient monuments and appraise the needs in respect of each. No report has been received from the Government Architect either. Till the work of looking into the conservation of ancient monuments as proposed by the Ancient Monuments Preservation Regulation

Committee is transferred to the Archæological Department, it is desirable that periodical reports from officers responsible for inspection and conservation should be forwarded in time to the Director of Archæology, so that he might take suitable action in the light of the instructions contained in the Mysore Archæological Manual and the Ancient Monuments Preservation Regulation, 1925. It is also necessary that the reports should conform to the prescribed form, for it is only then that some information could be had about the state of a monument. Mere lists of the monuments inspected will not serve any purpose, because they contain nothing more than the names of the monuments which are already known.

HASSAN DISTRICT.

The Deputy Commissioner, Hassan District, has forwarded a list of ancient monuments and important Muzrai institutions—containing in all 11 names—in the Saklespur and Hassan Sub-Divisions, which are stated to have been inspected by the Sub-Division Officers during the year 1943-44. The Sub-Division Officers may kindly be directed to forward their reports in future in the prescribed form.

The Sub-Division Officer of Saklespur is stated to have inspected the Kēsava temple and inscriptions at Bēlūr, the temples, Bastis and inscriptions at Halebīd and the fort at Manjarabad. The Sub-Division Officer, Hassan, is stated to have inspected the Mālekal Tṛupatī Venkataramana temple at Arsikere and the Lakshmī-narasimha temple at Holenarasipur.

SHIMOGA DISTRICT.

All the institutions are reported to be in a fairly good condition. The question of effecting repairs to some of the institutions is stated to be under correspondence. It is reported that estimates for repairs to the Kēdārēśvara and Bhērundēśvara temples at Belgāvi, the Trimūrti Nārāyaṇa temple at Bandalike and the bastis at Narasāpura have been called for. It is understood that an estimate for Rs 1,880 has been sanctioned for effecting repairs to the Chandraśāla of Śrī Rāmēśvara temple at Keladi and that the amount has been placed at the disposal of the Executive Engineer, Shimoga. The estimate for effecting repairs to Śrī Keladi Maṇikārjuna temple, Sagar Taluk, is said to have been revised by the Government Architect and that for fixing a tablet stone in the Durbar hall of Sivappa Naik's Fort at Nagar to have been sanctioned and to be pending with the Public Works Department. It is reported that the tablet stone has been replaced.

CHITALDRUG DISTRICT

Inspection reports received from the Sub-Division Officers of Chitaldrug and Davangere have been forwarded by the Deputy Commissioner.

The institutions inspected in the Davangere division are the following '—

1. Jain Basti, Heggere
2. Īsvara temple, Ānekonda
3. Hariharēśvara temple, Harihar
4. Īsvara temple, Nandigudi.
5. Īsvara temple, Nanditāvare

All these monuments are stated to be in good condition.

There are four monuments in the Chitaldrug Sub-Division, *viz*,

1. Rock-cut temple at Rāmadurga
- 2, 3 and 4—Aśōka's inscriptions at Siddāpura, Brahmagiri and Jatingi Rāmēśvara hills.

These monuments are reported to be in good condition.

TUMKUR DISTRICT

Only the inspection reports received from the Sub-Division Officer, Madhugiri Sub-division, have been received from the Deputy Commissioner, Tumkur.

In respect of the Mallik Rahan Darga at Sira, it is said that the main building is in good condition and that the compound needs repairs. The Jumma Masjid at the place is stated to be in good condition and that its environs are kept clean and tidy

At Madhugiri the Mallēśvara temple is reported to be in a good state of preservation. Some petty repairs are said to have been effected during the year. The Venkataramana temple, which is also stated to be in good condition, is said to be in need of some petty repairs. The Fort at Madhugiri is also stated to be in need of some further repairs here and there. Removal of rank vegetation is recommended

The Mallēśvara temple at Midigēsi is reported to be in a good state. But some petty repairs, like the provision of a wooden door to the mahādvāra, are stated to be necessary. The environments are reported to be not clean and tidy. Similarly the Venkataramana temple at the place, which is also in a fairly good state, is said to require some repairs. The yāgasāla and pākaśāla are stated to be leaky and the outside mantaps in a dilapidated condition. Removal of the abundant growth of vegetation between the slabs in the flooring of the temple is recommended.

PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

MYSORE DISTRICT.

Suttur.

(NANJANGUD TALUK)

Suttūr is a village nine miles east of Nañjangūd on the banks of the Kapinī.

Situation.

It is in the midst of a large tract of low-lying rice fields and is marked out for its flourishing wealth. The oldest temple of the place is that of Nārāyanasvāmī which appears to be part of an old agīahāra hailing from the Chōla times. The other temples are those of Suttūramma, Sōmēsvara, Viṇabhadra and Jina.

NĀRĀYANASVĀMI TEMPLE.

The Nārāyanasvāmī temple has an image of Varadarāja which appears to hail from the Ganga times (pl I, 1). It is four feet high and the image is in high relief emerging from the slab of which the background is made. It wears a tall tumbler-shaped kirita

Varadarāja

with a flattish top and converging sides and has its hands thus abhaya, simple chakra with a plain cross, sankha and dāna. The mace is in the background behind the right front arm. It has a necklet, yaññōpavīta, a girdle, shorts and bracelets but is on the whole plain. The image appears to be that of Varadarāja and reminds us of the Śrīnivāsa images of Talkād by the absence of a tōrana in spite of there being a background slab (See M.A.R. 1918, p. 24).

In the inscription it is called Nāgakēśava and the temple is said to have been built by Hoysala Narasimha (C. 1169 A.D.). The temple

Description of temple

as it stands to-day is a minor structure of the Hoysala times with beautiful lotuses, cruciform corner pilasters and a fine soapstone doorway and wall. The navaranga appears to have been rebuilt in the Ummattūr times, but the front porch has a nine-panelled ceiling stone with dancers and royal elephants. This design is interesting and different from the usual Dikpāla flat panel.

The outer face of the double wall which is also of potstone is ornamented with niches under finely carved canopies.

SUTTŪRAMMA TEMPLE.

About a furlong to the east of the village between the channel and the rice fields

A Ganga structure.

stands a small temple with pillars of the Ganga times, containing a set of Saptamātrika images, nine in all, each a separate piece, about 2½ feet in height. In the navaranga of

octagonal pillars is a Ganēśa which ought to be restored at the north end of the series in the garbhagriha in place of the 2nd image which is a small one out of size. Nearabout the temple there are a number of vīragals

Close to the temple there is an interesting image of Bhanava with a dog or lion to right, a similar short-necked animal to left.

SŌMĒŚVARA TEMPLE.

The Sōmēśvara temple has been briefly described by Mr R Narasimhachar in the Mysore Archæological Report for 1918. It was a
General description. Hoysala trikūtāchala facing east with the main structure of granite and the ornamentation and images of potstone

The temple was rebuilt about fifteen years ago, the old features being retained here and there (Pl. II, 1)

In the west cell is the Sōmēśvara linga, a medium-sized one, belonging to the
Chola linga Chōla times and evidently set up by the Hoysalas in their newly built temples. The garbhagriha and the śukanāsi have finely carved lotus ceilings

The south cell contains a beautiful image of Śankara-Nārāyana evidently of Hoysala workmanship (Pl I, 2). It is about five feet high
Sankara-Narayana with a tōrana of the same stone. It is on the right Śiva with jatā-makuta, triśūla and akshamāla, and on the left it is Viṣṇu with kirīta-makuta, chakra and sankha. Below is a pedestal with a bull and Garuḍa together

In the north cell is a fine Saptamātṛika set without Vīrabhadra and Ganapati. To its west is a figure of Chāmundā of Hoysala workmanship (Pl I, 4).

The navaranga pillars are of the round bell-shaped type, of granite and without
Navaranga mantapa polish.

On the Sōmēśvara navaranga doorway is a group of the Trimūrtis (Pl II, 2) on one slab with Śiva in the middle

In front of the temple stands a small mantapa of four vase-shaped pillars of the Hoysala period. Its Nandi was transferred to a small shrine to the east in the Ummattūr days. On the pillars of this shrine are two votive reliefs of a father (wearing long coat and puggree—Pl. I, 3) and a son in religious dress.

The original tower of the temple is seen in a photograph retained in the matt
Tower. It is seen that the top was an ornate Hoysala structure with numerous potstone sculptures. Though rudish and lacking in finish, they are finely designed with Yakṣhas and dancers under toranās.

The old sculptures have been imbedded in the compound wall and preserved
Old images From the south clockwise, the chief of them are —

Seated Brahma.

Śiva dancing as Jalandharahārī.

Fine Yaksha and Yakshi figures and Kinnarīs. (In the south-west corner of the temple is a small linga under a fine little potstone shrine called Mūlasthānēśvara, evidently of the Chōla times as seen from the inscriptions)

(In the north-west corner is a dancing image of Kālī, four-handed with padma, kalaśa, damaruga and hand let loosely down).

Bhairava

Dancing Śiva

To the right of the Sōmēśvara temple is a small shrine of Mūlasthānēśvara linga rebuilt out of old ornate materials.

VIRABHADRA TEMPLE

A few yards to the right of the Sōmēśvara temple is a small shrine of Virabhadra of Hoysala workmanship. Its fine Virabhadra was removed from the north Sōmēśvara temple. The doorway appears to be Chōla (Pl II, 3). Outside in a small shrine stands Pārvatī which evidently was inside the compound formerly

**Virabhadra and
Parvati.**

SRĪ VĪRASIMHĀSANA MĀTHA.

By far the most important institution at Suttūr is the Vīraśaiva Matha which is generally known as the Vīrasimhāsana or the Śivarātrisvāmi Matha. A poetical account of its traditions was composed by Mr. Sangappa Sastri in 1933. Unfortunately the documents on which the account is said to have been based have mostly been lost and the history of the Matha cannot be easily verified. However, existing inscriptional and literary evidence shows that the Matha was flourishing in about 1500 A D and is thus an ancient institution. It claims to have about 40 branch Mathas. Its buildings are all modern except the Sōmēśvara, Mūlasthānēśvara and Virabhadra shrines. Some of the previous svāmis of the Matha are well known men of learning who have made useful contributions to the Vīraśaiva literature. The present senior Svāmi, who is said to be the twenty-second from the founder, is named Śivarātri Svāmi. He has a considerable following among the Vīraśaivas of the Mysore District and the neighbourhood. He is a person well known for his charities and patronage of education among the Vīraśaivas. The Matha is maintaining a number of Sanskrit pāthasālas and students' hostels in Mysore, Nanjangud and elsewhere, thus worthily upholding the name it has earned by its antiquity and influence.

OLD RELICS AT THE MYSORE JAIL.

At the invitation of Mr T H Ameer, B.A., Superintendent, Mysore Jail, in connection with the discovery of certain brick foundations and pieces of cannon in the enclosure of the Mysore Jail, **An old cannon.** a visit was paid to the Jail on the morning of the 1st March 1944. Two pieces of cannon said to have been discovered a little below ground level in the area of the Jail gardens sometime ago were both examined. One of them is fragmentary and appears to have been quite a massive muzzle-loader of the days of the early Mysore kings, though a part only of the chamber exists at present. Like the cannon of about two hundred years ago it is made of massive bars of iron welded lengthwise at first, and then covered over by a series of massive rings welded together. Similar pieces are seen at Madhugiri, Nidugal and other *dhungs* in the State. The other is a typical muzzle-loading cannon quite complete as a specimen, (Pl XI, 2) with all its different compartments like the cascabel, the first re-enforce, the second re-enforce, the chase and swell of muzzle, all existing intact. The piece is of iron and cast solid to a length of 6'-1" from the cascabel to the muzzle. The different compartments are all marked by rings cast in the metal itself. The circumference of the breech ring is 2'-5½", while the circumference and diameter of the muzzle are 1'-5½" and 3½" respectively. The depth of the bored chamber is about 5'. Of the projections in the middle of the cannon the trunnion at the top appears to have been broken and lost, while the rimbase is existing in part. There is a small hole on the surface of the first re-enforce. A Kannada inscription reading "Sri Chikadēvarāya" is engraved on the surface of the chase, but the last letter appears to have been somewhat disfigured in a subsequent period. At any rate the discovery of a cannon of that period is very interesting and the piece deserves to be preserved in a safe place until it can be removed to a museum. The cannon may have been mounted on a wagon and used as a field piece.

Some courses of brick and mortar walls laid bare below ground level close by the dining shed, a tile-roofed structure reported to have been built in about 1916 in the middle of the Jail enclosure, consist mainly of a thicker course (2'-6") running east to west to a length of about 15' and a thinner course (1'-3") running north to south to the south-west of the thicker course. The thicker course of wall is plastered on either side and has been laid bare to a depth of about 7½ ft on the outer (northern) side where the plaster work is ornamented with four panels representing pointed Muslim arches. A little above the bottom of each panel is worked in brick and mortar a projecting conduit or table, square in shape, with an iron pipe fitted in its centre evidently meant for conveying water. When reservoir water was not

Earlier structures

required any more, the taps were removed and the pipes were plugged up. At the floor level are found circular depressions under each pipe and they indicate that water vessels were being kept there. The bricks used in the structure are quite like modern ones and measure $9" \times 4\frac{1}{2}" \times 2\frac{1}{2}"$. This fact coupled with the existence of the iron pipes suggests that the structure, which has to be identified with a water reservoir, cannot have been very old, at any rate, not older than about 60 or 70 years. Such masonry reservoirs were in common use in Mysore about 30 years ago, before the high level reservoir was constructed.

The floor level of the Jail building which is known to have been in use from about 1860, was not much lower than the present level. But the floor level of the reservoir, as is evident from the excavations, was about $7\frac{1}{2}'$ lower. It has therefore to be assumed that on the northern side there must have been a flight of steps leading down to the pipes. This flight perhaps lies buried under the superstructure built in 1916. The thinner course of the earlier wall running north to south to a distance of about 10' to the north-west of the reservoir and perhaps abutting on to it takes a turn towards east, but its alignment is lost beneath the superstructure. Only the inner side of the wall is plastered, while the outer side is bare. This circumstance also supports the inference made above that there was a flight of steps leading down to the pipes.

Whether the reservoir was meant for the use of the horse-stables reported to have been formerly existing here or for supplying water to the public of those days, is a matter for future investigation. In any case the buildings do not appear to be important from the point of view of this department.

KOLAR GOLD FIELDS.

Ancient Gold extracting Implements from Kolar

Mr Benn White, Superintendent, Oorgaum Gold Mining Company, Oorgaum, sent during March, 1944, one 'anvil' stone and four **Prehistoric anvils and mullers**, enquiring how these were used by the ancient gold extractors and whether such specimens were met with in Chitaldrug. The anvil stone has depressions on all the four sides which are no doubt due to grinding. But the smaller 'mullers' do not appear to have been used in conjunction with such 'anvils', for their worn surfaces do not correspond to the depressions on the 'anvils.' It appears very probable that they were used independently for reducing the quartz to pieces before they were subjected to being ground on the 'anvils.' For purposes of grinding, the ancients may have used pestles, specimens of which may yet be found if searched for carefully in the area in which the specimens sent for examination, were discovered.

The hemispherical depressions in the centre of the 'mullers' appear to have been caused by striking the quartz pieces which were perhaps placed in between them, while the worn surfaces round about the depressions are perhaps due to the stones coming into contact with one another. It is also probable that the flat ones among these 'mullers' were used as 'anvils' by the gold extractors of old and the round and prismatic ones as hammers. Bruce Foote has cited some specimens of such 'anvils' as, for instance, No 426 on Plate 52 of his "Indian Pre-historic and Proto-historic Antiquities". No 1446 of Plate 48, *ibid*, is very much like the specimens received from Mr Benn White. Bruce Foote calls it a mallet. It is of diorite and was found by him southwest of Nagaladinne in the Bellary District. Another specimen, No 3396 on Plate 19, *ibid*, appears also to belong to the same class, but Bruce Foote calls it a 'thumbstone' flaker. It was found by him in Kanja, Vyara Taluk, Baroda State.

Many other examples are cited by Bruce Foote in his "Catalogue Raisonne" as coming from different parts of the Bellary and Salem districts and from certain parts of the Mysore and Hyderabad States. Such specimens have not come to light in the Chitaldrug district, so far. But it would be highly interesting to pursue the subject further. Mr Benn White has very kindly allowed the specimens to be retained in the office museum.

KADUR DISTRICT.

Kadur

Ancient Images and Pillars near the Sinirhonda

Just outside the fort wall of the older city of Kadūr and to the west of the railway line, there is a sīnīr-honda which is the principal source of drinking water in the place. On the north-west bank of the pond there are two temples—one of Īśvara and the other of Āñjanēya—both of which are structures of about the 17th century.

Against the front wall of the Īśvara temple is set up a mutilated image of Ganēsa which is well-carved and belongs in all probability, to the Hoysala Ganesa. Hoysala period (Pl. III, 1)

In the front verandah of the Āñjanēya temple there are four pillars which are all minutely carved with figure sculptures and suggest workmanship of the Rāshtrakūta period. The pillars are hewn out of soap-stone of a hard variety and are all square in shape with the sculptural friezes worked in bands running on all the four faces of the pillars. These friezes depict Purāṇic episodes as follows.:-

I First Pillar from the East.

EAST FACE —

(Pl V, 1).

1 *Top Panel*—Inside a horse-shoe-shaped panel a two-handed figure is represented in the attitude of subjugating an elephant. The figure holds a mace in the right hand. Possibly it is Bhīma killing Bhagadatta's elephant.

2 *Second Panel from above*—Here are represented the Yamalārjuniya episode of Krishna's life (on the right) and Bakāsuraavadhā (on the left).

3 *Third panel from above*—Śiva and Arjuna are represented as fighting over a fallen boar. Behind Arjuna is Pārvatī. Śiva is four-handed holding trident and damaru in his back hands. He is depicted as if he is about to fall. The scene is bordered by a rosary band.

4 *Bottom panel*—A horse-shoe-shaped panel like the top one, with padma in the centre.

SOUTH FACE —

1 *Top panel*—Inside a horse-shoe-shaped panel is depicted the figure of a person in the attitude of worshipping a serpent with raised hood.

2 *Second panel from above*—Here are represented two persons and two crocodiles and further to right a cradle with a baby in it shaded by a serpent spreading its hood. Evidently the baby is Krishna and the crocodiles represent the river Yamunā. The scene thus depicts the crossing of the river by Vasudēva with his new born babe Śrī Krishna as related in the Bhāgavata story.

3 *Third panel from above*—In the middle of this panel a linga is shown. Above the linga there is a boar which is being shot at from either side by two persons carrying bows. The figure on the right is probably Arjuna and that on the left Śiva. Behind Śiva, Pārvatī is standing. The third panel from above on the east face is evidently in continuation of this panel since the boar there is shown as having fallen. This panel too is bordered by rudrāksha.

4 A floral representation inside a horse-shoe-shaped arch.

The west and north faces of the pillar could not be studied since they are imbedded in the wall.

II. Second Pillar from the East.

(Pl IV).

Here also there are four worked panels rising one upon another and each marked from the other by floral or other ornamentation.

1 *Top panels*—The top panels on the four faces consist of highly ornamented horse-shoe-shaped arches supported by makaras on either side on the south and west faces and flowers on the east and north faces. Inside the arch on the south

a flower is represented, inside that on the east a medallion is shown, in that on the north a flower with its petals disposed as on the chakia of the Halmidi inscription, while inside the arch on the west a mayūra or peacock is figured in the attitude of trimming its feathers

2. *Second frieze of panels from above*—This frieze consists of a scroll, on the south, two Vidyādhara on the east, two peacocks carrying a garland of rosary on the north and a highly decorated makara tōrana on the west with two rearing lions in the middle.

3. *Third frieze of panels from above*—On the south face of the pillar, Rāvana is shown as proceeding to Mount Kailāsa for penance. On the east face of the pillar he is shown as approaching Śiva and Pārvatī on Mount Kailāsa and begging perhaps for the gift of Pārvatī who thereupon becomes Kālī as represented on the extreme left of the panel. On the north face of the pillar he lifts the Mount Kailāsa on the top of which Śiva and Pārvatī are seated. On the west face of the pillar he is shown as worshipping the linga sacrificing his heads one after another. The heads are laid on the linga as they are severed from the body. Nine heads are thus sacrificed and laid, when Śiva makes his appearance. Flying Vidyādhara are shown as playing divine music on their lutes. The figure of Rāvana is shown on the right with a drawn dagger for the sacrifice, while on the left he is shown as worshipping Śiva.

4. The bottom panels on the four faces of the pillar contain horse-shoe-shaped arches with flowers in the middle

III. Third Pillar from the East.

(Pl V, 2 and 3).

1. *Top Panels*—The top panels on the four faces of this pillar contain also horse-shoe-shaped arches. In the middle of the arches on the south face, god Ganēsa is seated. On the east face of the pillar, the arch has the figure of an elephant in the attitude of uprooting a tree. The attitude is very vigorous. On the north face the arch is carved in the middle with the figure of an elephant in the attitude of killing a person by driving its tusks into him. The person has fallen to the ground. On the west face of the pillar, the arch has the figure of an elephant which is in the attitude of heaving a person aloft after driving its tusk into his body.

2. The south face of the second frieze from the top is carved with the figure of a seated two-handed lady with chāmaras on either side. In the panel to the right of the figure is a standing Nandi, while in the panel to the left a group of trees is sculptured. On the east face of the pillar the frieze shows a bridged ocean with two persons standing on the bridge. May these figures be of Rāma and Lakshmana in the attitude of crossing the ocean? In this case the figure of the lady on the

south face might be Sīta in Asōkavana. On the north face the frieze consists of three panels, one containing a Kalasa, the second a standing elephant and the third a full-blown lotus. On the west face also the frieze has three panels, the first showing the sun, the middle one a tree and the third one a swan.

3. The third frieze of the pillar starts on the north face. Vāmana approaches king Bali (on the north), Bali makes the gift (on the west), Vishnu's Trivikramāvatāra (on the south); and, on the east, Vishnu is represented as Janārdana holding padma, chakra, śankha and gadā, while Bali is being led as a captive to hell.

4. The bottom panels of the pillar contain figures of horse-shoe-shaped arches with flowers inside them.

IV Fourth Pillar from the East.

(Pl. V, 4)

The first and second friezes from above are ornamental. On the east face of the third frieze there is a vigorous representation of Śiva as Gajāsura-mardana, with Gaṇeśa to his right and Kālī (?) to left. On the south face of the pillar the frieze contains the figure of Tāṇḍavēśvara. The latter group of sculptures is well carved.

Above these pillars which may all be ascribed to the Rashtrakūṭa period as indicated by the style of their workmanship, the brackets consist of ribbed ornamentation as in the Chōla and earlier examples.

CHENNAKĒŚAVA TEMPLE

The Chennakēśava temple is situated at a distance of a few yards to the north-west of the pond called sīnīr-honda. It faces east and

General description happens to be a plainly built structure with plain outer walls and characterless cylindrical or octagonal or sixteen-

sided pillars. The temple contains three cells in a row.

The southern cell enshrines a marble figure of Lakshmīnara-simha said to have been brought over from Keresante some years ago. The

The images. central cell contains an image of Chennakēśava (Pl. III, 3) which shows traces of good workmanship and well worked

details of ornamentation as in Hoysala sculptures. On the prabhāvali of the god the ten incarnations of Vishnu are represented. But the face of the god has become pitted and ugly. It is very probable that it was touched up at a later period, probably in the 17th century. In the northern cell is enshrined an image of Vithala which appears to belong to about the 16th century (Pl. III, 4). It has no prabhāvali and its two hands are akimbo.

Pattanagere

Situation At a distance of about five miles to the south of Kadūr, the village of Pattanagere is situated. To the north of the village are found the ruins of an ancient mud fort wall and an ancient Hoysala temple dedicated to Lakshmi-Nārāyana.

LAKSHMI-NĀRĀYANA TEMPLE.

General description The Lakshmi-Nārāyana temple faces east and appears to have been built in more than two periods. The garbhagriha, śukanāsi and navaranga form the original structure which was built during the Hoysala period. The mukhamantapa with its two cells dedicated to Yōgā-Narasimha (north) and Vēnugōpāla (south) belongs to about the mid-Vijayanagar period, as indicated by the pillars which are of granite and cylindrical with plain brackets. The brick and mortar parapet appears to belong to about the 17th century, that is, to the period to which the mud fort wall at the place may be ascribed. But the brick tower, which rises in the form of a stepped pyramid and consists of seven steps, has an ancient look and may be as old as the original structure.

The outer walls of the original structure of the Hoysala period are raised on a basement consisting of four cornices of which the middle two have the unworked latin cross, square and other mouldings. The walls are relieved by slender right-angled pilasters. Above the eaves the cornices have once again unworked mouldings meant for the representation of kīrtimukhas, etc.

The outer walls of the mukhamantapa are plain and characterless, consisting of granite slabs.

The images. The images in the cells of the mukhamantapa are good works of art. The image of Yōgā-Narasimha in the northern cell appears to belong to about the 14th century. It is said that it was brought over here from elsewhere and installed in the cell. The image of Vēnugōpāla in the southern cell is a beautiful sculpture belonging, perhaps, to about the 12th century and resembling the Vēnugōpāla image in Adagūr near Halebid. In the south cell another image of Yōgā-Narasimha, but mutilated, has been placed.

Navaranga. The navaranga doorway, though short, is typically Hoysala in character with the usual vertical mouldings and figures of dvārapālas carved on the jambs and the lotus and an unworked central panel on the lintel. The four central pillars of the navaranga are of soapstone and bell-shaped.

The main image of Lakshmī-Nārāyaṇa in the main garbhagriha is gracefully
Main image. worked and about 4½ feet high including the pedestal

NAGARĒŚVARA TEMPLE

The Nagarēśvara temple is situated a few yards to the south-east of the
 Lakshmī-Nārāyaṇa temple. It is simple in design but
An old structure very probably the oldest in the village. It is low-roofed
 with characterless outer walls. The four central pillars in
 the navaranga consist of the four-sided, sixteen-fluted, eight-sided and wheel mould-
 ings like the pillars in the temples of the eleventh century in the Dāvanagere taluk,
 Chitaldrug district.

Asandi

VIRABHADRA TEMPLE

The temples at Āsandi have been described in the Annual Report of this Depart-
 ment for 1942, pages 66-70. The Virabhadra temple at the place, which was
 constructed in 1205 A.D. by a certain Haraha Sāhani according to the inscription,
 Kadur 149, contains some noteworthy architectural pieces, like the navaranga pillars
 (Pl. VI, 3), the doorway of the western cell enshrining Virabhadra and the navaranga
 (Pl. VI, 1) and porch ceilings which show delicate workmanship and lovely
 ornamental details.

The doorway of the western cell (Pl. VI, 2) is elaborately worked with decorative
 details appearing on the jambs, the lintel, the pediment and
Doorway of main cell the architrave. The jambs on either side have, at their
 bottom, small, but well-worked, images of Śaiva dvārapālas,
 each of whom is attended by chāmara-dhārinis and male attendant figures. Above these
 images and running vertically on each jamb appear the following mouldings: floral,
 scroll, pilaster, scroll again and medallions. The pilasters are highly indented and
 cruciform. The lintel has a horizontal frieze of beaded hangings and two hanging
 lotuses, one on either side, the upper part of each lotus being surmounted by a lion
 rearing on an elephant. The pediment in the middle of the lintel has a fine relief figure
 of Gajalakshmi seated under the sun and the crescent with fly-whisks on the extreme
 sides. The elephants on either side pour over the goddess the sacred water carried
 in pots. Above the lintel stone there is an eaves-shaped cornice whose front face has
 been worked in three friezes of which the bottom one is carved with rosary garlands
 and the top one with dentil mouldings at the indentations. The eaves here are
 divided by indentations into three compartments each of which bears a panel in the
 middle well-worked with the representation of a kīrtimukha. (The panel on the
 south, however, is unworked). Above the eaves-shaped cornice there is another

frieze of sculptures on the architrave, the extreme sides of which have relievo curvilinear turrets with rearing lions on either side. In the middle of the frieze there are three shrines depicted as being borne on bell-shaped pillars and surmounted by stepped turrets provided with dentil mouldings on the cornices and finials at the top. The middle shrine has in its front the representation of Ganēsa, while the side shrines have Yaksha attendant figures

The ceiling of the gaibhagriha rises on an octagon with two concentric squares above. The upper square is one piece and is carved with a row of lotus flowers all round forming an ornamental border to a panel whose centre is carved with the representation of an open lotus with its petals clearly marked and its corners shown in high relief

Ceilings.

The ceiling in front of the gaibhagriha is square and is divided into nine panels by lines of lotus buds. The central panel is carved with a forceful figure of Tāṇḍavēśvara while the surrounding panels have the figures of the eight Dikpālakas arranged in their respective positions.

The ceiling of the porch rises in three stages. The first is an octagon, the front face of the corner and side stones bearing figures of the eight Dikpālakas with pairs of warriors marching in panels between them. The under-surfaces of the corner stones bear highly variegated kūṭimukhas. The second stage of the ceiling is a square whose under-surface is carved with scroll work represented as issuing out of the fangs of śuṃha-lalāṭas depicted in the centre. Along the edges of the under-surfaces run rows of short graceful lotus buds. The front or inner face of the square has figures of dancing groups representing Mōhinī on the east and west and Tāṇḍavēśvara on the north. The dance is to the accompaniment of the flute, the drum and the mridanga. The dance of Mōhinī on the east is in the presence of Bhanava. On the west a two-handed male figure is represented as dancing with Mōhinī (Bhasmāsura ?). On the south inner face, there is in the centre a seated figure under a hood-like canopy, with another figure standing under a similar hood-like canopy. To further right there are three figures of whom one may be identified with Bhanava and another with Bhctāla. To the left there are the figures of Vīrabhadra and Skanda, the latter holding a spear. The third stage of the ceiling is formed by the upper square which is carved with a high relievo figure of a dancing deity who is six-handed holding vajra, parasu, pointing towards heaven, pāśa, dāna and phala. To his right is represented an elephant, while to his left there is the kneeling figure of a devotee. Around this central panel run three friezes representing scroll, lotus buds with creepers and flying figures with flowers, etc. The central figure is identified with Natarāja in M. A. R. 1942, p. 69. But the presence of the elephant to the right makes this identification doubtful.

MANDYA DISTRICT.

Belagola.

The monuments in Belagola and in the places nearby have been briefly noticed by the late Rao Bahadur R. Narasimhachar in the Mysore Archaeological Report for 1912, page 4.

A little further away to the north-east of the Janārdana temple there is said to have been existing a temple dedicated to the Kailāsēśvara
Old agrahar town linga. This fact suggests that ancient Belagola was an agrahāra town with temples erected for Vishnu and Śiva.

There appears further to have been existing in Belagola a Jaina basti during the Hoysala period. The basti appears to have enshrined
Jain basti a seated image of Pārśvanātha whose well-carved prabhāvali was discovered during the year under review at a distance of about a hundred yards to the west of the Janārdana temple. The prabhāvali is carved with attendant figures and kīrtimukha besides the usual floral and scroll bands. The seven-hooded serpent canopy under which Pārśvanātha sat is also carved on the stone. The pedestal of the image bears the symbol of a seated lion in the centre of the front face.

On the upper cornice of the pedestal was discovered an inscription of the Hoysala period. For details regarding this inscription, please *see* Part VI of the Report.

JANĀRDANA TEMPLE

During the year under review a Tamil inscription of the time of Vishnuvardhana and dated in Bahudhānya was discovered on a basement
Vishnuvardhana's earliest inscription cornice of the garbhagriha of the Janārdana temple. The details of the date correspond to the year 1098 A.D. Vishnuvardhana, was possibly associated with his elder brother Ballāla I in the administration of the Hoysala province. The inscription mentions him as the conqueror of Kongu and does not refer to his other conquests over the Chōlas, etc. It would thus appear that the Chōlas were still powerful in Talkād and their influence in temple architecture and the carving of sculptures continued along with the inscribing of Tamil inscriptions on the basement cornices of temples. For details regarding the inscription discovered during the year at Belagola, please *see* Part VI of the Report.

The outside view of the temple is quite plain. The slabs of the outer walls are placed edgewise on a basement consisting of two plain
Outside view of temple. cornices. But these walls appear to be ascribable to a later period and form a prakāra enclosure to the original structure which consists of a garbhagriha and a closed sukanāsi.

Around the garbhagriha there is a circumambulatory passage from where we can have a clear view of the details of the outer walls of the garbhagriha. The stones used in this structure are granite and the style of the workmanship is akin to that met with in the Varadarāja temple at Hangala and elsewhere in south Mysore. The outer walls of the garbhagriha are raised on a basement consisting of two cornices of which the bottom one is sloping. The walls are relieved by capital-bearing right-angled pilasters and turret-bearing shallow niches. The turrets are arch-shaped as at the Varadarāja temple at Hangala and are surmounted by kalasas. Inside each niche there is a four-petalled flower. The eaves are characterless and straight.

The *prākāra* enclosure mentioned above enclosing the original structure may have been constructed in about the 14th century as indicated by the pillars in the inner *pradakshina*. These pillars have each a square base and an eight-sided shaft.

The brick tower surmounting the garbhagriha is much ruined. It may be ascribed to about the 17th century, since the bricks used correspond to the bricks of the Pälleyagār period.

The doorway of the *sukanāsi* appears to be a later insertion, perhaps of the 17th century. It is plain in workmanship except for the petalled ornamentation at the edges of the jambs and the Gaja-Lakshmī panel in the middle of the lintel. The *sukanāsi* consists of two *ankanas* as at Rāghavāpura in the Gundlupet Taluk.

The doorway of the garbhagriha is very plain. The ceiling inside the garbhagriha is raised on two sets of corner stones with a broadish many-petalled relieve lotus in the centre.

The main image of the god which is called Janārdana is about 5 feet high including the pedestal on which it stands. The posture is *śamabhaṅga* and the god stands erect with his four hands thus disposed: *abhaya*, *prayōgachakra*, *śankha* and *katī* with the *gadā* a little to the left. The ornaments are all boldly and minutely carved; but the fingers and particularly the toes are not well worked. The god wears *yajñōpavīta*, *katibandha*, *makara-kundalas* and a conical *kirita*. The *prabhavalī* is of the same stone and consists of four friezes of ornamentation, namely, bead, flower, bead and *prabha*. The folds on the belly of the god are well worked and the face which is in a smiling attitude is dignified. The drapery is worked with bold folds as in the case of the *Vijayēndrasvāmī* image at Bētamangala, Bowringpet Taluk. On the forehead of the god there is a *vīrarēkha* which appears to have been carved at a later period. The god is supported by *chāmara*-bearing attendants on either side.

The front porch of the temple consists of five ankanas or squares. The pillars of the porch are of granite. Two of them have cylindrical shafts and the other two have eight-sided ones. There appears to have formerly been a flight of steps on the left.

Porch.

The image of Janārdana is illustrated in Plate IX, 1

BHAKTAVATSALA SHRINE

Outside the Janārdana temple and to the south-west of it there is a monocelled granite structure which is built in a circular plan (Pl VIII, 2) like the gaibhagriha of the Narasimha temple at Agara (*see* M.A.R. 1938).

The plan

The outer walls are raised on a high basement (about 3 feet in height) consisting of five plain cornices (Pl IX), 3 and 4. The slabs of the walls are placed on edges lengthwise. On the south, west and north sides there are turret-bearing shallow niches and the walls are relieved all round by right-angled pilasters. The caves are plain and above them there appears to have been formerly existing a domelike brick and mortar tower.

Outer view

Inside the cell the walls are relieved by plain pilasters with ordinary capitals.

The image formerly enshrined in the cell is now missing. It is said that the image of a form of Vishnu called Bhaktavatsala was existing here. The name Bhaktavatsala suggests that there might have been an image of Narasimha in this cell.

The god.

The shrine appears to have had a porch in front approached by a flight of steps on the east. The porch has completely disappeared now.

GODDESS SHRINE.

To the north-west of the Janārdana temple exists the shrine of the goddess. The outer walls of this shrine are similar to the prākāśa walls of the Janārdana temple, consisting merely of plain slabs placed edgewise.

A plain structure

In front of the shrine there is an open mantapa which is now dilapidated. The pillars of this mantapa are Dravidian in type and tapering with cubical and eight-sided mouldings.

The shrine has three cells in a row, all facing east. In the central cell is installed the image of the goddess who is represented as seated in padmāsana and holding in her four hands the following attributes: abhaya, lotus (?), broken and dāna.

The goddess.

The goddess wears a breast band and a koḷaga-type kirita. The archaic smile of the goddess suggests that the image belongs to the late Vijayanagar period. It is very probable that the shrine too was built at the same period.

PART IV—NUMISMATICS.

Coins acquired by purchase.

During the year under report, 11 coins were purchased at a total cost of rupees six and annas nine from the Director of Archæology, Gwalior. Of these, six are copper coins belonging to the Nāga dynasty, one is a billon coin belonging to Mihirabhoja of Kanauj, and four are billon coins belonging to Ghiyāsuddin Tughlak.

COPPER COINS OF THE NAGA DYNASTY.

- 1 Bhava Nāga

Obv	Bull to right in dotted border
Rev	Trisūla with legend reading <i>Ādi rāja śrī Bhava</i>
- 2 Brihaspati Nāga

Obv	Bull to right in dotted border
Rev	Legend reading <i>Māhārāja Bri ha spa [ti]</i>
- 3 Dēva Nāga

Obv	Wheel in dotted border
Rev	Legend reading <i>Māhārāja śrī Dēva</i>
- 4 Prabhākara Nagā

Obv :	Lion with uplifted tail in linear border
Rev	Legend reading <i>Māhārāja śrī Prabhākara</i>
- 5 Skanda Nāga

Obv	Not clear. There appears to be a bird which has been identified with a peacock
Rev	Legend reading. <i>[Ma hā] rā ja Skanda</i>
- 6 Vibhu Nāga

Obv	Humped bull to left in dotted border
Rev	Legend reading <i>Ma hā rāja śrī Vibhu</i>

BILLON COIN OF MIHIRABHOJA OF KANAUI

This coin is of the Ādivarāha type.

- | | |
|-----|--|
| Obv | Boar standing to right |
| Rev | Legend reading
<i>Śrī ma dā di va rā ha</i> |

BILLON COINS OF GHIYASUDDIN TUGHLAK

These billon coins bear the dates A. H 721, 722, 723 and 724

Treasure Trove Coins

KOLAR DISTRICT.

It was reported last year that a set of 39 and another set of 24 gold coins were discovered in the Kōlār district and that steps were being taken to acquire them for the Archæological Office museum. The 39 coins of the first set were found in Survey No. 91/3 by the side of the first bridge on the Bowringpet-Kōlār Railway line and were decided as belonging to Government. The 24 coins of the second set were reported to have been found in the open space in front of Mahige Chikkamma's house in Kāmagānahalli, a hamlet of Shāmpur village, Manchēnahalli hobli, Gōribidnūr taluk. These coins were declared ownerless. Necessary action under the rules is being taken to acquire the coins for the office museum.

The first set of 39 gold coins contains coins of the following classes —

1 16 small coins of the fanam type bearing Persian legend on either side. On most of them the letter 'Hai' appears, thus indicating that they are most probably the fanams issued by Haidar.

2. 10 coins of the usual Varaha type and size but without any marks or legends on either side. Possibly the pieces were prepared for striking, but were not struck.

3 One coin of the Varaha type and size with the figure of god Venkatēsa standing on the obverse. The reverse is granulated. The coin may belong to the post-Vijayanagar period and may be a provincial type issued by one of the Pālegārs (*Cp. E. C. S. I., Pl. IV, No. 178*).

4 Twelve coins of the same size as those mentioned in 2 and 3 above. The reverse is plain, but the obverse has a two-handed male figure supported on either side by the figures of his consorts. The type is similar to No 23, Plate XXI, 1, M. A. R. 1931, where it has been identified with the Venkatēsa type issued by Venkata-pati Rāya II (1630-1642). But the blank reverse indicates that these coins were either not struck on the reverse or belong to later Vijayanagar provincial type.

Of the 24 coins belonging to the second set, 10 are identical with the Kanthirāya hanas issued by the Mysore king Kanthūnava Narasa Rāja with the figure of a four-armed Narasimha on the obverse and a three-line Nāgarī legend on the reverse reading *Srī Kanthūnava* (*Cp. No 30, Plate IX, M. A. R. 1929*). The rest are also hanas but bear different Persian characters. The latter were probably issued by Hyder.

Forty-five old silver coins of different sizes were reported to have been found in a vacant site at Muttūr, a village in the Muḷbāgal taluk of the Kōlār district during

June 1943 The Assistant Commissioner, Kolar Division, forwarded five of them for examination. He has been requested to send the remaining coins also for study and report. The five coins sent by him are all of one type, though they are of different sizes and correspond to numbers 2740, 2741 and 2742 noted in R. B. Whitehead's Catalogue of the Coins in the Punjab Museum, Lahore, Vol II, p. 365 (*Op. Pl. XVII*, 2740). The smallest of the specimens belonging to the present group does not however appear to have been noticed in the book mentioned above. But all the coins were struck by the East India Company.

During November 1943 the Sub-Division Officer, Chikballāpur, reported that ten gold coins were found in Kerevolāginahallī village in Gōribidnūr Taluk. These coins were obtained for study and report. Though all of them belong to the same series, having the figure of Bālakrishna on the obverse and the Nāgarī legend reading *Śrī Pratāpa Kṛishna Rāya*, on the reverse (see M.A.R. 1930, pp. 70 ff), yet three distinct varieties may be noted among them. The first variety contains three coins with the figure of the god boldly stamped on the obverse and a clear legend on the reverse. The second variety contains also three coins, of which two are thicker and one thinner, though all of them are of the same size. But the figure on the obverse is worn out, while the characters on the reverse are larger than the first type. The third variety contains four coins and belongs to a debased series as compared with the coins of the other two sets. The figures on the obverse are vaguely and rudely stamped. But the characters on the reverse of two of them are clearly readable, being well stamped. The characters on the other two coins are rudely stamped.

The Assistant Commissioner, Chikballāpur, reported on the discovery of some articles including 27 gold hanas on the Murugamale hills, in the Chintāmani taluk, Kōlār district, during May 1943. The circumstances leading to the discovery are stated to be as follows: "Narasimhanna on account of heavy rains on 20-5-43 went to take shelter under a big rock in the hills and casually found a mud pot between two small rocks. When the same was thrown down on a rock, some gold coins, gold ornaments were found scattered with pieces of mud pot." By correspondence with the Sub-Division Officer, Chikballāpur, these articles were obtained for study. The 27 hanas are all small pieces and can roughly be divided into about five groups. They are all being studied in detail. One of the groups contains four coins similar to numbers 9, 10, 11 published on Plate IX, M.A.R. 1929, and ascribable to the reign of the Hoysala King Viraballāla III. Another group contains about five coins, smaller in size than the above-mentioned series. These may also be ascribed to the Hoysala period earlier than the time of Viraballāla III. The obverse of these coins contains a conventionalised dotted representation of a lion. Another group contains about eight coins which are smaller and thicker. On the obverse of these coins an animal, most probably a boar, appears to have been represented. The reverse seems to contain a degenerate representation of a lion (?). These coins may perhaps be ascribed to the

time of Viraballāla II. A fourth group which contains about nine coins is clearly distinguishable. These coins are ascribable to Kanthirava Narasa Rāja of Mysore and are similar to the specimens mentioned in the foregoing pages and illustrated on Pl. IX, M.A.R. 1929, Nos. 29 and 30.

SHIMOGA DISTRICT.

During July 1943 the Assistant Commissioner, Shimoga Sub-Division, Shimoga, forwarded eight silver coins belonging to a collection of 128 coins, stating that they were unearthed in the site belonging to one Jilebi Chennabasappa, a resident of Hole-Honnūr, while excavating the ground for purposes of constructing a house. Of the eight silver coins forwarded, two are of the size of a rupee and belong to the same type. Similar coins have been published by R. B. Whitehead in his Catalogue of the Coins in the Punjab Museum, Lahore, Vol. VIII (Coins of the Mughul Emperors), page 365, Pl. XVII, No. 2740. The coins bear the date 1172 A. H. and belong to Alamgir II (A. H. 1167-1173). They are both of the Arcot Mint and were struck by the East India Company. The remaining six coins belong to Shah Alam II (A. H. 1173-1221). They are of different dates and were probably struck by the French East India Company (Cp. *Ibid* p. 415, Nos. 3168ff and No. 3171 Pl. XIX). Since it was thought that the remaining coins of the collection might bear different mint marks, etc., and since in the meanwhile, the coins were declared ownerless, the remaining 120 coins were also obtained for study. The Deputy Commissioner, Shimoga, has written to say that this Department might preserve them in the Office cabinet. The collection is being studied in detail in the office and a detailed note will be published in a subsequent report.

KADUR DISTRICT.

In the *Hindu* of the 19th May 1943, a note appeared stating that 250 gold coins worth about Rs. 7,000 were discovered in a treasure trove at Sindigere village. Since Sindigere happens to be an ancient battle-field, it was thought likely that the coins might have some historical significance. Accordingly the Deputy Commissioner, Kadur District, Chikmagalur, was requested to send the coins to this office for examination along with a detailed note on the circumstances under which the coins were found, their find-spot and their association with other objects. The Deputy Commissioner called for a detailed report from the District Superintendent of Police, Kadur, who in his letter No. I C 607/42-43, dated 18th June 1943, has stated as follows: "255 coins in all have been recovered from the several residents of Sindigere Village. The circumstances under which they were recovered have been

reported in full by the Sub-Inspector of Police, Chikmagalur North Station, on 16-5-43 and also by the Station House Officer, Chikmagalur North Police Station, in his report dated 16-6-43. All the coins have been subjected to property form and 253 coins are kept in the District Treasury, Chikmagalur, after obtaining orders of the Special I Class Magistrate, Chikmagalur, pending your (the Deputy Commissioner's) final orders under the Treasure Trove Act." The Deputy Commissioner, Kadur, has stated in his letter No. A C 4650/42-43, dated 18-2-44, that the connected file has been sent to the Sub-Division Officer, Chikmagalur, for disposal under the Treasure Trove Act and that the Sub-Division Officer has been instructed to send a detailed report of the case to this Department. The report from the latter officer is awaited. Steps are also being taken to obtain the coins from the Deputy Commissioner for detailed study and report.

PART V—MANUSCRIPTS AND HISTORICAL RECORDS.

ŚRĪRANGAPATTANADA CHARITRE

There is a manuscript in the Government Oriental Library, Mysore, entitled 'Śrī Rangapattanada Charitṛe or a history of Śrīrangapattana and bearing the number K B 25. It is a Kannada manuscript written in Kannada characters on hand-made paper bearing no kind of water mark. It contains a horoscope in Nāgarī and a Kannada work entitled 'Prahlāda Charitṛe'. But near the commencement and towards the end of the book there are two sets of pages on which is copied a historical account called 'Śrī Rangapattanada Charitṛe'. It has been copied by two different hands writing out on a few pages each alternately. The first set of historical pages is written on eight leaves and the second set is a repetition of the earlier part of the narrative on 2½ leaves. The longer account contained in the first set is also fragmentary. Each leaf has two pages of about 12 lines each so that in the first set which is here reviewed there are about 90 lines distributed over about 16 pages.

The first ten pages contain the well-known traditional account of the penance of Rishi Gautama and the manifestation of Lord Ranganātha in the bygone ages on the island. After a long time, in the fifteenth century A D, the island had three villages named Hangarahallī, Hosallī and Dhruva. A cow belonging to a public woman of Hangarahallī used to pour all the milk from its udder into an ant-hill. On digging out the latter, the image of Śrī Ranganātha was revealed. The woman got a wooden shelter built for the god and passed away.

Thereafter, at the orders of the Emperor of Ānegondī, the 'Nine Danāyakas' and King Śrīranga came to this Karnāṭaka country for the protection of the cows and Brāhmins and they renovated many agrahārās and temples under the leadership of Timmanna Danāyaka. Later, Śrīrangarāya who came from Ānegondī got the fort of Śrīrangapattana and a temple for the God constructed and ruled over the province.

At that time the Mysore rulers were chiefs of 33 villages. They secured the support of two Śrīvaiṣṇava Brāhmins of Śrīrangapaṭṭana named Tirumalāchārya and Śrīnivāsa Dīkṣita and made them advise their master Śrīrangarāya to send his childless wife to Tirumakūḍlu Nālasīpura in order to do circumambulation to the Aśvattha tree there for one mandala (40 days). Accordingly Śrīrangarāya sent her with all his followers and forces for her protection. At this juncture, the Brāhmins sent words to the King of Mysore and the latter camped with his army near Kalasāḍavāḍī. At the

same time a false message was conveyed to Śrīrangarāya that his wife died in Narasipura. In desperation, Śrīranga felt that there was nothing more for him to live for and invited the Mysore King to take over Śrīrangapatana. Thus the place was acquired by the Mysore Kings without a war. The descendents of Śrīrangarāya's brothers ruled in the north, while the Mysore dynasty grew stronger and ruled the State.

The history of this dynasty would be written hereafter

Such is the book written by Rāmayya, son of Kālayya, Secretary to the Palace of Mysore

The copy ends here. Evidently the rest of the narrative was not copied from the original. The discovery of the latter would perhaps be useful. But the reliability of the statements made above can be adjudged only with the help of corroborative evidence from other sources.

PART VI—INSCRIPTIONS.

HASSAN DISTRICT.

ARAKALGUD TALUK

1

At Kaigōd, Nilavāgilu hobli, on the 4th vīragal to the south-east of the village (Ag 40).

Size $5\frac{1}{2}' \times 2'$.

ನಿಲವಾಗಿಲು ಹೋಬಳಿ ಕೈಗೋಡಿನ ಈಶಾನ್ಯಕ್ಕೆ ಉರುಗುಪ್ಪೆಯಲ್ಲರುವ 4ನೇ ವೀರಗಲ್ಲು. (ಅರಕಲಗೂಡು ನಂ 40)
ಪ್ರಮಾಣ ೫'೬" x ೨'

I ಪಟ್ಟಿ—

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯಾಶ್ಚಕ ವರುಷ ೧೨೦೮ ನೆಯ ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ ಮೈ
- 2 ಶಾಖ ಸು ೧೨ ಲು ಶ್ರೀಮತ್ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳಭು
- 3 ಜಬಳ ಶ್ರೀ ವೀರನಾರಸಿಂಹದೇವರಸರ ರಾಜ್ಯಾಭ್ಯುದಯ
- 4 ಕಾಲದಲು

II ಪಟ್ಟಿ—

- 5 ಸಾಗಿ . . . ಆ ಅಂಕೋಜನು ದೇವಲೋಕಕ್ಕೆ ಸಲಬೇಕೆಂದು
- 6 ಆ . . . ಆಗಳು ಆ ಅಂಕೋಜನ ಅಣ್ಣ ಮಾರೋಜ
- 7 ನೂ ಬೊಮ್ಮೋಜನನೂ ಪ್ರತಿಷ್ಠೆಯಮಾಡಿದ ಬೀರಗಲು ಮಂ
- 8 ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration

I Band—

- 1 svasti, sī jayābhuday āś-Chaka-Carusha 1208 neya Pārthiva samvatsaradā
Vai-
- 2 sākha su 12 lu sṛimat-Pratāpa-Chakravartti Hoysala-bhu-
- 3 ja-baḷa śrī Vīra-Nārasimha Dēvarasara rājyābhyudaya
4. kāladalu

II Band—

5. sāgi . . . ā Amkōjanu dēva-lōkake salabēkemdu
- 6 ā . . āḡalu ā Amkōjana amna Mārōja-
7. nū Bommōjamnanu pratishtheya mādida bīragalu mam-
- 8 gaḷa mahā śrī śrī śrī

Translation

Be it well. On the 12th of the bright half of Vaiśākha in the year Pārthiva, being the 1208th year of the victorious Śaka era, in the prosperous reign of the illustrious Pratāpa-Chakravartti Hoysala-bhuja-baḷa śrī Vīra-Narasimha dēvarasa.—

. In order that Amkōja might attain the world of the gods his elder brother Mārōja and Bommōjanna set up this vīragal. Great good fortune

Note

Only the first three lines of the present record had been published in E C V as Arkalgūd 40 by Mr Rice. It is now fully read and published here with translation and a note

The year 1285 A.D. appears to have witnessed a severe fight at Kahigōd in which a number of warriors belonging to the village died. But the contending parties which took part in the fight are not known. There are, at the place, about five vīragals which have been erected in memory of those who died in battles. The present vīragal records the death of a hero by name Ankōja. It belongs to the reign of the Hoysala king Narasimha III and the details of the date, viz, Ś1208 Pārthiva sam Vaiśākha śu 12 correspond to Wednesday, 12th April 1285 A.D., Ś1207, which happens to be the year Pārthiva, being taken as the year meant in the record. Mārōja, the hero's brother and Bommōjanna together set up the vīragal in order that Ankōja might attain the world of the gods.

2

At Rāmanāthapur, Ramanathapur hobli, on the brass plate of the uyyāle mantapa in the Subrahmanyaśvara temple

ರಾಮನಾಥಪುರದ ಹೋಬಳಿ ರಾಮನಾಥಪುರದಲ್ಲಿ ಸುಬ್ರಹ್ಮಣ್ಯೇಶ್ವರಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉಯ್ಯಾಲೆ ಮಂಟಪದ ಹಿತ್ತಾಳೆ ತಗಡಿನಮೇಲೆ

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲೀವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೭೭೫ ನೇ ಸಂದ ವರ್ತಮಾನವಾದ ಪ್ರಮಾದೀಚನಾಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೭ ಗುರುವಾರದಲ್ಲೂ ರಾಮನಾಥಪುರದ ಶ್ರೀಸುಬ್ರಂಹ್ಮ
- 2 ಣ್ಯೇಶ್ವರ ಸ್ವಾಮಿಯವರ ಚರಣಸಂನಿಧಿಗೆ ಕಡಬದ ವೆಂಕಟಸುಬ್ಬಯ್ಯನ ಜೇಷ್ಠಪತ್ನಿಯಾದ ವೆಂಕಟ ಲಕ್ಷಮ್ಮನ ಸೇವಾರ್ಥ

Note.

This inscription records the grant of the uyyāle mantapa made to the god Subrahmanya at Rāmanāthapura by Venkatalakshamma, elder wife of Venkatasubaiyya of Kadaba. The date of the record is given as Ś 1775 Pramādīcha sam. Śrāvana śu 7 Thursday, which corresponds to Thursday, 11 August 1853 A. D.

3

On the pedestal of the Nēminātha unage in the backyard of Mr Sannayya's house at Basavāpatna, Rāmanāthapur hobli.

ರಾಮನಾಥಪುರದ ಹೋಬಳಿ ಬಸವಾಪಟ್ಟಣದಲ್ಲಿ ಮೆ ! ವಿರರಾಪುರದ ಸಣ್ಣಯ್ಯನವರ ಮನೆ ಹಿತ್ತಿಲಲ್ಲರವ ನೇಮಿನಾಥ ಜಿನ ಬಿಂಬದ ಪೀಠದಮೇಲೆ

1. ಶ್ರೀ ಮೂಲಸಂಘ ದೇಸಿಯಗಣ ಪೊನ್ನಕ ಗಚ್ಚ
- 2 ಕೊಂಡಕುಂದಾನ್ವಯದ ಇಂಗಳೇಶ್ವರದ ಬ
- 3 ಳಯ ಶ್ರೀ ಶ್ರುತಕೀರ್ತಿ ದೇವರ ಗುಡ್ಡಗಳು
- 4 ಕೊಂಗನಾಡ ಶ್ರೀಕರಣದ ಕಾವಣ್ಣಗಳ ಮಕ್ಕ
5. ಳು ನಾಕಣ್ಣ ಹೊನ್ನಣ್ಣಂಗಳು ಮಾಡಿಸಿದ ಶ್ರೀ
- 6 ನೇಮಿನಾಥ ಸ್ವಾಮಿಗಳ ಪ್ರತಿಮೆ ಮಂಗ
7. ಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ೧ ೧ ೧

Transliteration.

- 1 śrī Mūlasaṅgha Dēsiyagaṇa Postaka gachchha
2. Komdakumḍānvayada Imgalēśvarada ba-

- 3 Iya śrī Śrutakīrtti dēvara guddugalu
 4 Koṃga nāda Śrīkaranada Kāvannagala makka-
 5 lu Nākanna Honnannamgaḷu mādisida śīi
 6 Nēminātha svāmīgala pratime mamga-
 7 la mahā śrī śrī śrī ॐ ॐ ॐ

Translation

The image of śīi Nēmināthasvāmi caused to be made by Nākanna and Honnanna, sons of Śrīkaranada Kāvanna of Konganād and disciples of the illustrious Śrutakīrttidēva of Ingalēśvara, belonging to Mūlasangha, Desiyagana, Postukagachcha and Kondakundānvaya Good fortune.

Note

The record is engraved on the pedestal of the Nēminātha image about 5 feet high which was found buried in the backyard of the house of Mr. Sannaiah of Vithalāpur. A number of building materials belonging to some basti are also reported to have been found at the place and thus it appears that there was originally a Jaina basti enshrining the god Nēminātha. The characters of the record appear to belong to about the 12th or the 13th century A D. The purport of the record is the installation of the image of Nēminātha by the two brothers Nākanna and Homanna, sons of Śrīkaranada Kāvanna and disciples of Śrutakīrtti dēva.

KADUR DISTRICT.

KADUR TALUK.

4

At Kottagere, Yagati hobli, on a stone set up by the side of the ruined Īśvara temple

Size 4"×2½"

ಯಗಟಿ ಹೋಬಳಿ ಕೊತ್ತಗೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಪಾಳು ಈಶ್ವರ ದೇವಾಲಯದ ಪಕ್ಕದಲ್ಲಿ ನೆಚ್ಚಿರುವ ಶಾಸನದ ಕಲ್ಲು
 ಪ್ರಮಾಣ ೪'×೨½'

- 1 ನಮಸ್ತು ಗ ಶಿರಸ್ತು ಬಿಚದ್ರಚಮರ ಚವೇ ತ್ರೈಲೋಕ್ಯನಗರಂಭ ಮೊ
 2 ಸ್ತಂಭಯ ಸಂಭವೇ || ಸಳವ್ಯಂ ಭು ವಿಸನೋವ್ಯಂ ಸಸಕಪುರ
 3 ದ ವಸಂತಿಕ ದೇವಿಯ ನಿಧಿ ಚತಂ ಮಣದೆ ಕಾದಿಸುವೆಡೆ
 4 ಯೊಳಂ ಮೆಚ್ಚಿ ಬಳಪಸ್ವತಿತ ಜಿನಮುನಿಪಂ ಕುಂಚಮಂ ಕೊಟು
 5 ನೀನೀ ಸೆಳೆಯಂ ಪೊಯ್ವಳನೆ ಬಳಿಯ ಪೊಯ್ವಣ ಭೂಪರದರು || ಅಂದುಮೊದಗಿ
 6 ಪುಲಿ ಸೆಳೆಸಿದದೊಳಿರೆ || ಸ್ವಸ್ತಿ ಸಧಿಗತ ಪಂಚಮಹಾಶಬ್ದಮಹಾಮಂಣ್ಣಳೇಸ್ವರ
 7 ದ್ವರವತಿ ಪುರವರಾದೀಸ್ವರಂ ಯಾದವನರಯಣ ಸಮ್ಯಕ್ ಚೂಡಾಮಣ ಮಲೆರಾಜ
 8 ರಾಜ ಸನಿವರ ನಿಧಿ ಗಿರಿದುರ್ಗಮಲ್ಲ ಕದನಪ್ರಚಂಡ ಮಲಪರೊಳು ಗಂಡ ಪ್ರಚಡಗಂಡ
 9 ಪ್ರಚಡಗಣ್ಣ ನಸಹಯ ಸುರ ನಿಸಂಪ್ರತಪ ಚಕ್ರವತಿ ಪೊಯ್ವಳದವರು ಗಂಗ
 10 ಪಾಡಿ ತೊಂಭತಟು ಸನಿರಮಂ ದುಪ್ಪನಿಗ್ರಹ ಸಿಷ್ಟಪ್ರತಿಪಳನಾದಿ ರಾಜ್ಯಗೆಯು
 11 ತಮಿರೆ ತತ್ವದ ಪದ್ಮೋಪಜೀವಿ || ದೇಸಿಯಂಕಕಾಟಿ ಗೋತ್ರಪವಿತ್ರ ಪರನಾರಿಪುತ್ರ ಶಿವ
 12 ಪಾದಸೇಬಗೆ ನಂದಗೊಪಳಕರು ಚಳಿಕೆಯನಯಕ ಆತನ ಅಳಿಯ ಕಲಿದೇ
 13 ವನಯಕನುಂ ಮದಿಗವುಡನುಂ ಕೊತಿಕೆಯ ಕಲಿದೇವಗೆ ಬ್ರಹ್ಮೇಸ್ವರ ದೇವರ ಲಗ

- 14 ಪ್ರತಿಷ್ಠೆಯ ಮಾಡಿಸಿ ಬಿಟ್ಟದತ್ತಿ ಮನುಮಥ ಸಂತ್ಸರದಂದು ಚೈತ್ರ ಸುದ್ದ ಚತುರ್ದಶ
15 ಸೆ ಸೋಮವಾರದಂದು ಗಂಗರಸಜೀಯರ ಕಚ್ಚಿ ದಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಬಿಟ್ಟ ಗ
16 ದ್ದೆ ಕಲದೇವರ ಮುದೆ ಸಗ ಮೊದಲೇರಿಯ ಹಳಗು ಕೊಳಗ ೧೫ ಅಱಿಯ ಕಟದ
17 ಕೆಳಗೆ ಕೊಳಗ ೧೦ ದೆವಾಲ್ಯದಿಂ ತೆಂ ಕೆಱಿಯೊಳಗೆ ಬೆದಲೆ ಕಭ ಎಳುನುಲು ಯುರಿ
18 ದ ಪಡುವಲು ಹೊಲ ಏರಿಯ ಕೆಯ ಕಭ ಮುನುಲು ಬ್ರಹ್ಮೇಸ್ವರ ದೇವರಗದೆ ಕಲದೇ
19 ವನ ಕೆಱಿಯ ಮೊದಲೇರಿಯಲು ಸ ೨ ಕೊಳಗ ೧೦ ಮದಿಯ ಚಟೆಯನ ಕೆಱಿಯ
20 ಹಿಂದೆ ಮೊಲೇರಿಯಲು ಸ ೧ ಕೊಳಗ ೧೦ ಪುರಿದ ಪಡುವಲು ಮಗುಲಕೆಯ ಕಭ ಮು
21 ನುಲು ಮದಿಯ ಚಟೆಯನ ಕೆಱಿಯಿಂದ ಬಡಣ ಹರಳಕೆಯ ಕಭ ಅಱುನುಲು ಪು
22 ರಿಂದ ತೆಂಕಣ ಸಿಂಗುಗೇಱಿಯ ದರಿಯ ಪಡುವಣ ಹರಳಕೆಯ ಕಭ ಅಱುನುಲು
23 ಹಿರಿ ಕೆಱಿಯ ಹಿಂದೆ ಕನಿಯ ಬಳಿಯ ದಿಬದ ಕೆಯ ಕೊಳಗ ೧ ಬಳ್ಳ ೨ ಕಲದೇವ
24 ನ ಕೆಱಿಯ ಮುಡಣ ಕೊಯ ಕೆಯ ಕಭ ನುಲು || ಇಂತೀ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿ
25 ದಾತನು ಅಚ್ಯುತಪದವನೈಯ್ದವನು ಇಧರ್ಮಕ್ಕೆ ಅವನನ್ಯಾಯವ ಬಗದವನು ಗಂ
26 ಗೆಯ ತಡಿಯಲಿ ವೇದಬಹ ಬ್ರಾಹ್ಮಣನಂ ಕವಿಲೆಯ ತಂನ್ನ ಸ್ವಹಸ್ತ
27 ಮುಟ್ಟಿ ಕೊಂದವನು || ಸ್ವದತ್ತಂ ವಾ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವನುಂ
28 ನ್ಧರಾ ಪಷ್ಠಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ || ಮಂಗ
29 ಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

Transliteration

- 1 namastuga śuastubī chadra-chamara-chavē Trailōkya-nagarambha mo-
2 stambhaya Sambhavē || Salāvvaṃ bhru-ṇṣan oṇṇṇam Sasaka pura-
3 da Vasantika devīya nichhala chitam manade kādisuvede-
4 yolaṃ mechri khalapaspatita Jina-munipam kumchamam kotu
5 nīnī seleyam poy Salene baliya Poysana bhūparadaru || aṇḍu modagi
6 puli selasidadolue || svastisadhigata pamcha-mahā-sabda mahāmamdalēsvara
7 Dvaravati puravarādisvaram Yādava-Narayana samyakta-chūdāmana
malerāja
8 rāja Samivara-siddhi guṇidurgga-malla Kadanaprachamda malaparolu gamda
prachada gamda
9 prachada gandan asahaya-sura nisam-Pratapa-Chakravati Poysala dēvaru
Gamga-
10 vādi tombhataru sasiramam dushta-nigraha sishta-patipālanādi rājya geyu-
11 tam ne tat-pada padmōpajivi || Dēsiyamkakāra gōtra-pavitra paramāri-putra
Śiva-
12 pāda-sēkhaga Namda-gopalakaru Chalikeya nayaka ātana aḷiya Kalidē-
13 va nayakanum Madigavudanum Kotikeya Kalidēvaga Brahmēsvara
dēvara līga-
14 pratisteya mādisi bitta datti Manumatha samtsaradamdu Chaitra suḍḍa
chatuḍḍa-
15 se Sōmavāradamdu Gamgarasajiyara kaichchi dārāpūrvvakam mādi bitta
ga-
16 dde Kalidēvara mude sa 1 modalēriya halagu kolaga 15 Areyā katada
17 kelage Kolaga 10 dēvālyadim tem kereyolage bedale kabha eḷunuru yuri-
18 da paduvalu hola ēriya keyi kabha munuru Brahmēsvara dēvara gade
Kalidē-
19 vana kereya modalēriyalu sa 2 kolaga 10 Madiya Chateyana kereya
20 himde molēriyalu sa 1 kolaga 10 vurida paduvalu magula keyi kabha mu-

- 21 nuru Madiya Chaṭeyana kereyinda badana harala keyi kabha aainuru vu-
 22 rimda temkana Singatagereya daniya paduvana harala keyi kabha a ainuru
 23. Hiru kereya himde kaniya baliya dibada key ıkolaga 1 balla 2 Kalidēva-
 24. na kereya mudana koya keyi kabha nuru || imti dharmmamam pratipālisi
 25 dātanu achyutapadavan aiyduvanu ı dharmmakke āvan anyāyava bagada
 vanu Gam-
 26. geya tadiyalı Vēda baha Brahmananam kavileya tamna svahasta
 27 mutti komdavanu || svadattam vā para-dattam vā yō harēti vasum-
 28 ndharā shashtir vvaisha sahasrāni viśthāyām jāyatē krimi || mamga-
 29 la mahā śrī śrī

Note

The record begins, after praising the god Sambhu, with the introduction of Sala who in obedience to the sage's word killed the tiger and won the name of Hoysala for his family. Then it gives a series of titles like the obtainer of the five great bands, mahāmandalēśvara, lord of Dvārāvatīpura, Yādava Nārāyana, crest jewel of righteousness, king of the Male chiefs, Sanivāra siddhi, Gṛidurgamalla, terrible in battle, Malaparolu ganda, Prachandaganda, unassisted hero, Nissanka-Pratāpachakravartti and Hoysala dēva. But it does not give the name of any king. The titles Sanivāra siddhi and Gṛidurga malla (which apply only to Ballāla II and his successors) coupled with the other titles Mahamandalesvar etc., which apply only to him and his predecessors, indicate that the record probably belongs to Ballāla II.

We are next introduced to Kalidēva, son-in-law of Chalikenāyaka, who is styled as Dēsiyankakāra, purifier of his gōtra, son to others' wives, an ornament on the feet of the god Śiva and Nanda gōpālaka. This Chalikenāyaka is referred to in E.C VI. Kd. 19, 28, 113 and elsewhere. He appears to have been a local chief under the Hoysalas during the reign of Narasimha I and Ballāla II with Singatagere as the seat of his chieftainship. Kalidēva is stated in the record to have been associated with Madigauda in building the temples of Kalidēva and Brahmēśvara. The details of the grant made to these temples after washing the feet of Gangarasajīya are also given. This Gangarasajīya appears to have been the same as the one mentioned in Tp 91.

The date is Manmatha sam. Chaitra su 14 Monday. The Śaka date is not given. The details correspond to Monday, 7th April 1175 A.D. during the reign of Ballāla II.

The record is full of orthographical errors. A number of letters are omitted which fact leads one to suspect its authenticity. But as the characters belong to the period of the record the mistakes may be taken as due to the carelessness of the engraver.

5

At Yellambalase, Yegati hobli, above the image of a devotee on a pillar to the right in the mukhamantapa of the Kēśava temple

ಕಡೂರು ತಾಲ್ಲೂಕು ಯಗಟಿಹೊಬ್ಬಿ ಯಳ್ಳಂಬಳನೆ ಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ ಕಂಬವೊಂದರ ಮೇಲೆ ಛಕ್ರವಿಗ್ರಹದ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ದೇವಪ ಹೆಬಾರು
- 2 ವನ ಮಕಳು ಕಾ
3. ಮಪ ಹೆಬಾರುವ

Note

A record has been noticed in M A R. 1942 as No. 49 on a pillar to the left in the mukhamantapa of the Kēśava temple at Yellambalase which mentions the name of a devotee Lakshumana Hebāruva, son of Nalapa Hebāruva. On another pillar to the right in the same mukhamantapa is now found the above record. This records the name of another devotee of the name Kāmapa Hebāruva who is said to have been the son of Dēvapa Hebāruva. This Kāmapa Hebāruva might have been associated with Lakshumana Hebāruva in the construction of the mukhamantapa. This record also belongs to the 17th century A D paleographically, as No 49 o. M.A.R 1942.

6

On a viṇagala buried in the lands of Maruḷappa at Chikkanāyakanahalli belonging to Yellambalase (Pl X, 1) Old-Kannada characters and language

Size 8'×6'

ಎಳ್ಳಂಬಳಸೆಗೆ ಸೇರಿದ ಚಿಕ್ಕನಾಯಕನ ಹಳ್ಳಿಯಲ್ಲಿ ಮರುಳಪ್ಪನ ತೆಂಗಿನ ತೋಟದಲ್ಲಿ ಹೊತ್ತುಹೋಗಿದ್ದ ವಿರಗಲ್ಲು,
ಪ್ರಮಾಣ ೮' × ೬'
ಹಳಗನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ

I ಪಟ್ಟಿ—

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಾಣಿಯರೋ ಮಣಿದಿಯಂ ನಿರಿವಚ್ಚನುಂ ಶ್ರೀಪುರುಷನುಂ ದೇವಾಸುರರಾ ಶಿವಮಾರನುಂ
ಅಗ್ರಹಾ
- 2 ರಮೆಳಮ್ಮಣುಸೆ ಪ್ರಹ್ಲಾದೇಯ ಮಾಸಾಮಿಗ ಪ್ರೀ (?ವಿ)ತಿ ಅಟಿದು ಕೊಳೆ ಕೊಡಲಾರದೆ ಎನೆಬರು
ಎಣಿದು ಸತ್ತೊರ್

II ಪಟ್ಟಿ—

- 3 ಶ್ರೀಜನ್ನ ಕಲ್ಲ ನಿಜಿನಿ ಪನ್ನಿಕ್ಕಣ್ಣುಗ ಬೆದೆ ಮಣ್ಣೊಟ್ಟಾರ್ದಿವನ ಕೆಣ್ಣೊಗ್ಗೀ ಶಾರ ಗೊಡುವೊದು
ಇದಾನಟಿವೊನ್ನಣ್ಣು ಮಹಾಪಾತಕಂ ಗಯೊನಕ್ಕುಂ

Transliteration

I Band—

- 1 svasti śrī Māṇiyarō Maṇḍiyum Sirivachchanum Śīpuruṣhanuṃ Dēvāsuraṛā
Sivamāranum aḡrahā-
- 2 ram Elambunuse Vrahmādēya māśāniga prī (?vī) ti alidu kole kodālārāde
enebaru eridu sattor

II Band—

3. śī Janna kalla nirisī paṇṇi-kkanduga bedē man gottār ddivasak-envorggī
sāle goduvodu idān alivōṇ pañcha mahā-pātakam geyvon alkuṇi

Translation

Be it well When māśāni (the overlord), having lost affection, siezed the Brahmadēya of Elambunuse aḡrahāra, the mānis (? princes) Maṇḍi, Sirivachcha, Śīpuruṣha and Sivamāra of Dēvāsura (? one who is equal to the gods and demons in strength) all these unwilling to give (back the Brahmadēya) fought and died.

Srī Janna having erected the epitaph granted land of the growing capacity of twelve khandugas. This *śāle* (? food) should be distributed among eight persons daily. Whosoever destroys this is one who commits the five great sins.

Note.

Find Spot.—

At a distance of about a mile to the east of Ellambalase, a village in the Kadur taluk, which appears to have been a place of great antiquity, and in a cocoanut garden by the side of the tank, was found the vīragal, on which the present inscription is engraved. It had been completely buried in the ground except for a portion of the top panel. When excavated it was found that this vīragal had three panels of sculptures and two bands of writing.

Description —

The vīragal is engraved on a broad granite slab measuring about 8' by 6'. It is broader at the base and has the shape of an arch surmounted by a kalāśa at the top. The bottom panel depicts the battle scene. The warriors are tall and strong built. They are holding swords and shields, while in addition to these the enemies are using bows and arrows. The enemies are attacking while the heroes, some of whom have fallen, are resisting firmly. In the second panel the heroes are being carried off by *apsaras*. Unlike in the later vīragals which depict heroes as going in a vimāna, the heroes here are flying in the air while the Gandharvas play on musical instruments. The third panel depicts three of the heroes as being seated at ease to front while the fourth is shown as standing behind the first and the second figures. There are female chāmara-bearers on either side and at the farther end of both the sides there are two lamps. Above this panel is a kalasa in relief which resembles those found in the old sculptures at Kambadahalli, Narasimangala and elsewhere. The figures are all plain with no ornaments except for a necklace and a headwear which appears either as a *jatibandha* or a *kirita*. These figures resemble those on the Bēgūr and Dodd-hundi vīragals.

Characters and Language —

There are three lines of writing engraved on the two bands in between the three panels of sculpture. The letters are about two inches in height and are very well carved in Old-Kannada characters. Since the vīragal was buried in the earth for a long time, so that the letters are all quite good and clear. Paleographically the characters belong to about the 9th century — 'ba' is square, the tail of 'ra' though long has joined the serif, 'īa' and 'la' are distinguished from ordinary ra and la, etc. The language is Old-Kannada, some of the earlier forms like eridu, sattōr, geyvōn, kottār, idān, etc., being used.

Contents.—

The vīragal appears to record a fight between some overlord and his subordinates, the cause being the seizure of the Brahmadēya of Ellambunuse agrahāra by the former. Unwilling to give back the Brahmadēya, Manidi, Sivachcha, Sīpurusha and Śivamāra fought and died. The name of the overlord is not given. The vīragal is said to have been erected by Srī Janna who in addition made a grant of some land of the growing capacity of 12 khandugas which was to be distributed among eight persons daily.

History —

Yellambunuse of the record is the village Yellambalse near which is found the present record. It is about 10 miles to the south of Āsandī, once a provincial capital of the Ganga kingdom. During the latter half of the 8th century and early 9th century A.D. to which period the present vīragal belongs, there were constant wars between the Rāshtrakūtas and the Gangas. A number of vīragals at Hiregundugal in the Tumkur taluk refer to a battle at Bāgeūr between these two dynasties and a number of warriors among the Gangas, even the princes like Siyagella and Sivamāra, appear to have lost their lives in that battle. Bāgeūr is about five miles to the north of Āsandī. A record belonging to Gōvinda III's early days is also found at Mudigere (*see* M. A. R. 1942, p. 175) which is about 3 miles from Āsandī. Thus it appears that the Rāshtrakūtas were aggressing over the Ganga kingdom and were slowly gaining ground. It is known from various records that the Rāshtrakūta king Gōvinda III had at least twice defeated and imprisoned the Ganga king Sivamāra. Gōvinda's brother Kambayya was even governing the Gangavādī province for some time. When first imprisoned, Sivamāra appears to have been released and anointed on the Ganga throne as a subordinate of the Rāshtrakūtas. Sivamāra is said in the Perjjarangi plates of Rāchamalla I (M. A. R. 1942) and E. C. IV, Yd. 60, to have been anointed by both the Rāshtrakūta and the Pallava rulers—Gōvinda and Nandivarman,—which event must have taken place only after Gōvinda released Sivamāra from imprisonment. But Sivamāra might have felt it an insult to remain subordinate to an enemy. Thus he appears to have revolted against Gōvinda, himself led the army in which a number of the Ganga princes took part and fought a final and decisive battle at Yellambalase in which a number of leaders including himself died. The use of the word *Māsāmi* (for Mahāsvāmi or overlord) in the record, who most probably was Gōvinda, shows the subordinate position of the Gangas. Thus the vīragal is important as it records the death of the Ganga king Sivamāra in a battle which took place between him and the Rāshtrakūtas. It is also important in another way. Among those who died are mentioned Manidī, Śrīvachcha, Śrīpurusha and Sivamāra. Among these Śrīpurusha and Sivamāra are well known to have been father and son respectively. So it appears that Śrīpurusha was alive all these days and died in the same battle along with his son. But when was the battle fought? The Manne plates of Gōvinda which belong to 802 A.D. mention only the imprisonment of the Ganga king (Sivamāra) by Gōvinda and not his death. So the battle must have taken place after the grant of the Manne plates, *i.e.*, after 802 A.D. Again Rāchamalla I, son of Sivamāra, was ruling the Ganga kingdom as an independent ruler by about 819 A.D. After the death of Sivamāra, Rāchamalla must have again fought the Rāshtrakūtas, defeated them and ruled as an independent king. This event might have taken place soon after the death of Gōvinda in about 815 A.D. Thus the battle at Yellambalase must have been fought during the reign of Gōvinda and somewhere between 802 and 815 A.D., say in about 808 A.D. "Till about 808 A.D. Gōvinda was fighting in Northern India which gave room for the formation of a formidable confederacy of the Ganga, Kērala, Chōla, Pāndya and Kanchi princes against him. So, immediately after his return Gōvinda made great preparations for the invasion of the south in 808 A.D. and actually debouched on the plains of the Carnatic, halted for a time at Śrībhavana (Cowdurg, Chitaldurg District) and later inflicted a heavy defeat on the confederate army, in which several members of the Ganga army and Royal family perished" (The Gangas of Talkad, p. 64). The present vīragal appears to refer to the same battle. It now remains to be considered

whether Śrīpurusha, who came to the throne in about 725 A D was alive till about 808 A D Śrīpurusha had the names Muttaiasa and Vriddhaiāja thereby indicating that he lived to a green old age. Moreover he must have been a very young prince when he came to the throne. It may also be noted that he succeeded his grandfather Śivamāra I and not his father. One of his records at the village Basavatti in the Chāmarājanagar taluk is dated in Ś 722 which corresponds to 801 A D. Thus it is not impossible that Śrīpurusha lived for a few years more to witness a fatal battle which brought death on himself and his son as also on many others of the royal family like Manidi and Sirivachcha.

7

On a stone set up in the centre of the village Kāmēnahalli of Sakiepatna hobli.

Size 3' × 1½'

ಸಕ್ರಪಟ್ಟಿ ಹೋಬಳಿ ಕಾಮೇನಹಳ್ಳಿ ಗ್ರಾಮದ ಮಧ್ಯೆ ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು
ಪ್ರಮಾಣ ೩' × ೧½'

ಚಕ್ರ ನಾಮ ಶಂಬ

- 1 ತಿಮ್ಮಾಪ ನಯ
- 2 ಕ ದಾಸನು ಗೃಹ
- 3 ಸೇವೆ

.

Note.

This short record merely mentions that some service was done by a devotee named Timmappa Nāyaka. Neither the kind of service done nor the name of the god to whom the service was done, is given in the record. Timmappa Nāyaka appears to have been a Vaishnava devotee as there are carved on the top of the record a conch and a discus as also the word dāsa which means a devotee. In a record at the same place, which is published as No 28 in the Annual Report of this department for the year 1943, it is stated that the village Kāmēnahalli was granted for the food offerings of the god Lakshmīnārāyaṇa, most probably of Dēvanūr. Thus it is highly probable that Timmappa Nāyaka granted the village Kāmēnahalli to the god Lakshmīnārāyaṇa and that he was a local chief. No date is given in the record. It may belong to the same period as No 28 of M A R 1943, namely, 17th century A D.

8

At Keresante, Singatagere hobli, on a stone set up in Ml. Sannayya's land.

Size 4½' × 2'

ಸಿಂಗಟಗರೆ ಹೋಬಳಿ ಕೆರೆಸಂತೆ ಗ್ರಾಮದಲ್ಲಿ ಸಣ್ಣಯ್ಯನವರ ಗದ್ದೆಯಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನ
ಪ್ರಮಾಣ ೪½' × ೨'

ಚಕ್ರ ಸೂರ್ಯ ವಡಗಲೆ ನಾಮ ಚಂದ್ರ ಶಂಬ

- 1 ಯೇತತ್ಪುರ ಸುರಾಧಿಪ ಮಾಳಿಪೂಲೋ
- 2 ಪಲಾಲಿತಂ ಶ್ರೀಮತ್ಪಂಡ ರಂಗೇಶ
- 3 ವಿರಲೇಶಸ್ಯ ಶಾಸನಂ || ಕಮಲಾಸಣ ಕಮನೀಯಮೂರ್ತಿ
- 4 ಕಾರುಣನಿಧಿ ಕೃಪಾಸಾಗರ ಭಕ್ತ ಜನವತ್ಸಲ
- 5 ಕಮಟಪತಿ . . . ಗೆಯ ಪುರದಲಿ ಪ್ರಸನರಾದ
- 6 ಶ್ರೀವಿರಲದೇವರ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಂಗಳಿಗೆ ಶ್ರೀಮನ್

- 7 ಮಹಾಮಂಡಲೇಶ್ವರ ನಿಶ್ಯಂಕಪ್ರತಾಪ ಕಲಮಿಲಿ
- 8 ಬೊಪ್ಪರಾಜ ಗೋಪರಾಜ ಮಹಾ ಅರಸುಗಳ
- 9 ಕೊಮ್ಮರರು ನಿದೇದೇವ ಮಹಾ ಅರಸುಗಳೂ
- 10 ನವವಿಧಭಕ್ತಿ ಪುರಸ್ಕರವಾಗಿ ಸಪ್ತಾಂಗವೆಳ
- 11 ಸಿ ಪೊಡಮಟ್ಟು ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ ನೃಸಿಂ ಶ್ರೀ ಜಯಾಭ್ಯು
- 12 ದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೪೭೨ ಸೆಂದು ನಡವ
- 13 ವರ್ತಮಾನ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ಚಯಿತ್ರ ಶುಭ ೧೮೦
- 14 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ
15. ವಿರಪ್ರತಾಪ ಶ್ರೀ ಸದಾಶಿವರಾಯಮಹಾರಾಯರೂ ನ
16. ಮಗೆ ನಾಯಕತನಕೆ ಪಾಲಿಸಿದ ಹಾರನ ಹಳೆಯನೀಮೆ
- 17 ಪೊಳಗಣ ಕಾಲುವಳಿಗೆ ಸಲುವ ಕೆಡೆಯ ಸಂಧೆಯ
- 18 ಕೆರೆಯ ಕೆಳಗಣ ಪಡುವಣಗೋಡಿಯ ಗದ್ದೆಯ ಬಯ
- 19 ಲೊಳಗೆ ಬೀಜವರಿ ಗದ್ದಮಣು ಖ೧||ಕೆ ನಡವ ವ
- 20 ತರ್ಮಾನ ಕಂಬ ೧೦೦ ನೂರುಕಬ ಗದೆಯನೂ ಬಾಳೆಯ ಹೊ
- 21 ಡೆಯ ಸ್ಥಳದಲಿ ನಂಮ ತಂದೆ ಗೋಪರಾಜಗಳಿಗೂ ನಂಮ ತಾ
- 22 ಇಗಳು ಬೆಳಳಮ್ಮನವರಿಗೂ ಪುಣ್ಯಪ್ರದವಾಗಿ ಶ್ರೀವಿರ
23. ಲನ ಸಾಯೂಜ್ಯವಾಗಬೇಕೆಂದು ದೇವರಿಗೆ ನೆಯಿವೇದ್ಯವ ಮೊ
- 24 ಡುವ ಮರಿಯಾದೆಯಲಿ ಆ ವಿರಲದೇವರ ಸ್ಥಾನದಲಿ ಅಭಿಶೇ
- 25 ಕದ ಕೌಶಿಕಗೋತ್ರದ ಕಾಮರಸರ ಮಕಳು ಪೆಂಕಟಾದ್ರಿಗೆ ಕ
- 26 ಟು ಮೊಡಿ ಕೊಟರಾಗಿ ಈ ಧರ್ಮವನು ಸೂರ್ಯಚಂದ್ರ ಲೋ
- 27 ಕಂಗಳುಳ್ಳ ಪರಿಯಂತರ ಆರುನಡಸಿದವರುಗಳು
- 28 ದಾನ ಪಾಲನಯೋರ್ಮ ಧೈರ ದಾನಾಭ್ರೇಯೋನ್ಮಪಾಲನಂ
29. ದಾನತ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ
- 30 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ವಸುಂಧರಾ ಪ
- 31 ಪ್ತವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ಸ್ವದ
- 32 ತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದ
- 33 ತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭವೇತ್ ಅಕರೇಣಕರಂ
- 34 ಪ್ರಾಪ್ತಿ ಗೋನಹಸ್ರವಧೇಯಧಾ ಕರವಿಚ್ಛಿನ್ನ ಗೋಕೋಟ
35. ಫಲೇನ ಫಲಮಶ್ನುತೇ || ಈ ಧರ್ಮಕೆ ಅಳುವಿದವನು ಮೊ
36. ತ್ರುಗಮನವಮಾಡಿದವನು || ಯೀಬರಹಗೆಯ್ದ
- 37 ವನು ಕಂಮೂರ ವೀರೋಜನ ಮಗ ಭದ್ರಯನು

Transliteration.

- 1 yētat Sura surādhīpa mauli mālō-
- 2 pa lālitam śrīmat Pamdaramgēsa
- 3 Vithalēśasya sāsanaṁ || kamalāsana kamanīyamūrtti
4. kārūnanidhī kiupā-sāgaia bhakta-jana-vatsala
5. kamatapati geya puradali prasanaṛāda
6. sūi Vithala dēvara divya śrīpāda padmamgalige śrīman
- 7 mahāmamdālēśvara nissamka pratāpa Kalamili
8. Bopparāja Gōparāja mahā arasugala
9. komāiaru Sidedēva mahā arasugalū
10. navavidha bhakti purassaravāgi saptāṅga vera-

- 11 sī podamattu kotta dharmma śāsana svasti śrī jayābhyu-
 12 daya Śālivāhana śaka vaiusha 1472 samdu nadava
 13. varttamāna Sādhārana samvatsarada Chayitra sudha 1 lū
 14 śrīman mahārājādhirāja rāja-paramēśvara śrī-
 15 Vīrapratāpa śrī Sadāśivarāya mahārāya ū na-
 16 mage nāyakatanake pālīsida Hāranahaliya sīme
 17 volagana kāluvalige saluva Kereyasamtheya
 18 kerreya kelagana paduvana gōdiya gaddeya baya
 19 lolage bījavari gadde manu kha 1½ ke nadava va-
 20 rttamāna kamba 100 nūru kaba gaddeyanū Bāleyaho-
 21 deya sthaladali namma tamde Gōparājagaliḡ namma tā-
 22 igalu Aubhalammanavarigū punnya pradavāḡ śrī Vitha-
 23 lana sāyūjyavāgabēkemdu dēvarige neyivēdyava mā-
 24 duva mariyādeyalī ā Vithala dēvara sthānadali abhiśē-
 25 kada Kauśikagōtrada Kāmarasaia makalu Venkatādrige ka-
 26 tumādi kotarāḡ ī dharmavanu sūryya chamdia lō-
 27 kamgal ulallī pariyaṁtara āru nadasidavarugalu
 28 dāna pālanayōr madhyē dānāchhrēyōnrupālanam
 29 dānāt svargam avāpnōti pālanād achyutam padam
 30 sva-dattam para-dattam vā yōharēti vasumdhaiā sha-
 31 shti vaisha sahasrāni viśtāyām jāyatē kīmi svada-
 32 ttā dvigunam punyam parādattānu pālanam parada-
 33. ttāpahārēna svadattam mīshphalam bhavēt akarēna karaṁ
 34. prāpti gō sahasra vadhēyathā karavichchhinna gōkōti
 35 phalēna phalamasnutē || ī dharmmake alupidavanu mā-
 36 trugamanava mādīdavanu || yī baaha geyda-
 37. vanu kaṁmāra Vīrōjana maga Bhadrāyanu

Translation

This is the śāsana of the illustrious Pandarangēśa Vithalēśa, who is served by the line of diadems of the gods and their chief

This dharma śāsana granted after saluting with nine kinds of devotion and with the seven elements of the kingdom to the lotuses the illustrious feet of the god Vithala, a pleasing figure, treasure of compassion, an ocean of kindness, kind to worshippers, who has become gracious in geyapura, by Sīdadhēva mahā arasu, son of the illustrious mahāmandalēśvara, niśsamkapiatāpa Kalamili Bopparāja Gōparāja mahā arasu

Be it well 1472nd year of the victorious Śālivāhana era having passed and the year Sādhārana being current, on the 1st of the bright half of Chayitra

In the fields below the western wastewei of the tank at Kereyasamthe, a hamlet in the Hāranahali sīme which has been granted for our chieftainship by the illustrious mahārājādhirāja paramēśvara, śrī Vīrapratāpa śrī Sadāśivarāya mahārāya, 100 kambas of wet land of the growing capacity of 1½ khandis at Bāleyahodesthala has been granted with the order that it should be used for food offerings of the god, to Venkatādrī, son of Kāmarasa of Kauśika gōtra, who performs abhiśhēka (sacred sprinkling) in that Vithala's temple, in order that the merit of our father Gōparāja and our mother Aubhalamma might accrue and that they might become one with Vithala

The usual benedictory and imprecatory verses

The writing is done (engraved) by Bhadrāya, son of Kammāra Vīrōja,

Note

This record registers a grant of 100 kambas of wet land to the god Vithala made by Sidedēva mahā aīasa, chief of Hāinahali sime and subordinate of the Vijayanagar king Sadāśiva rāya. The grant was made for the merit of the Chief's parents Gōparāja and Aubhalamma. The grant is said to have been made over to the temple priest Venkatādri, son of Kāmarasa so that he might conduct the daily food-offerings of the god.

The details of the date, viz, Ś 1472 Sādhārana sam. Chaitra su 1 correspond to Wednesday, 2nd April 1550 A. D.

MUDAGERE TALUK

9

Copper sheet record of the Belūr chief Krishnappa Nāyaka in the possession of the Patel at Bettadamane.

Size 2"×12".

ಮೂಡಗರೆ ತಾಲ್ಲೂಕು ಬೆಟ್ಟದಮನೆ ಹಳ್ಳಿಯ ಪಟ್ಟೇಲನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಪಟ್ಟಿ ಶಾಸನ
ಪ್ರಮಾಣ ೨'×೧೨"

- 1 ಶ್ರೀಮತ್ತೂ ಯುವಸತ್ಸರದ ಅಧಿಕಪ್ರವಣ ಶು ೫ ಲು ಶ್ರೀಮತು ವೆಂಕದ್ರಿನಾಯಕರ ಕೃಷ್ಣಪನಾಯಕರು
ಬೆಂಬಳಿ ಬೈರಲಿಂಗಣಗೌಡಗೆ
- 2 ಪಾಲಿಸಿಕೊಂಡದು || ಗ ೧೮ ಅರಮನೆಕಾರ್ಯಕ್ಕೆ ಮುಕ್ಯವಾಗಿ ನಡೆದುಕೊಂಡು ಬಾಹದು ವಿವರಕೆಲ್ಲ
ರಾಮರಸೈಯ್ಯ ಬರದ || ಶ್ರೀಕೃಷ್ಣಪನಾಯಕರು ||
- 3 ಅಜ್ಜನಹಳಕೇರಿಗೆ ಬಿಟ್ಟು ಉಂಬಳಿ || ಗೌಡಪಗೌಡಗೆ ಗ ೧ ಹೆಡೆಗೌಡಗೆ ಗ ೧ ಬೋಳೈಯನ ಬೆಟ್ಟಿಗೌಡಗೆ ||
ಬೋಳೈಯನ ರಾಮಣಗೌಡಗೆ ಗ ೧ ವೀರಣಗೆ ಗ ೧ ಮುತ್ತು
- 4 ಯಗೆ ಗ ೧ ವಡೆರುಗೌಡನ ರಾಮಣಗೆ ಗ ೧ ನಿಕನಹಳ ಕೊಮರಗೌಡನ ಚೂಡೈಯಗೆ ಗ ೧ ಹಂಡೆಹಳ
ಸಬೈಯಗೆ ಗ ೧ || ದೊಡ್ಡೆಗೌಡನ ಉಂಬಳಿ ಬಿದಿನಿದು ಗ ೨ || ೦ ಮೇಲುಪಾಲ
- 5 ದೇವರು ಕೊಮರದೇವರಿಗೆ ಬೈರಲಿಂಗಣ ಗೌಡ ಕೊಟ್ಟದು ದೇವದಾನ ಗ ೧ ಶ್ರೀ ಕೃಷ್ಣಪನಾಯಕರೂ

Transliteration

- 1 śrīmatṭū Yuva satsarada Adhika Śrāvana su 5 lu śrīmatu Venkadri Nāyakara
Kṛitnapa Nāyakaru Bembali Baṇalīngana gaudage
- 2 pālīsikomdaḍu || ga 18 aīamane kāryyake mukyavāgi nadadukomdu bāhādu
vivarakella Rāmarasaīya baīada || śrī Kṛishnapa Nākaru ||
- 3 Ajjunabali kērige bitta umbili || gaudapa gaudage ga 1 Hedegaudage ga 1
Bōlayana Bettēgaudage ½ Bōlayana Rāmana gaudage ga 1 Viranage
ga 1 Mutai-
- 4 yage ga 1 Vāderu gaudana Rāmanage ga 1 Nīkanahali Komaragaudana
Chūdaiyage ga 1 Hamdehali Subaiyage ga 1½ Dodde gaudana umbilili
bīdisīdu ga 2½ 0 Mēlupāli
- 5 dēvaru Komaradēvarige Baṇalīnganagauda kottadu dēvadāna ga 1 śrī
Kṛushnapa Nāyakarū

Translation

On the fifth of the bright half of Adhika Śrāvana in the year Yuva the grant made to Baṇalīngana gauda by the illustrious Venkadri Nāyaka's (son) Kṛishnappa Nāyaka—18 gadyānas. He should mainly look after the palace duties, Rāmarasaīya wrote the details Kṛishnappa Nāyaka.

Umbali granted to Ajjinahali kēri—for Gaudapa gauda 1 gadyāna, for Hedegauda 1 gadyāna, for Bōlaiyana Bette gauda $\frac{1}{2}$ gadyāna, for Bōlaiyana Rāmanagauda 1 gadyāna, for Virana 1 gadyāna, for Mutaiya 1 gadyāna, for Vaderu guadana Rāmana 1 gadyāna, for Chūdaiya son of Komaragauda of Nikanahali 1 gadyāna, for Subaiya of Handehali $1\frac{1}{2}$ gadyānas, $2\frac{1}{2}$ gadyānas granted from the umbali of Doddegauda Dēvadāna granted by Bairalingana gauda to the god Komaradēvaru of Mēlupāli—1 gadyāna Śrī Kṛṣṇappa Nayakarū

Note.

This record is written on a thin copei sheet measuring about 1' × 2" having the size and shape of a palm leaf. The record appears to have been written with the same instrument called kantha which was being used to write on the palm leaf. The record, written and completed on one side of the sheet, is repeated on the other side also. Five lines of writing are found on each side.

The record belongs to the reign of the Bēlūr chief Kṛṣṇappa Nāyaka son of Venkatādri Nāyaka. But it is difficult to ascertain to which among the six Kṛṣṇappa Nayakas who ruled the Bēlūr principality, the present record belongs. Regarding the date no saka year is given. However the cyclic year Yuva given in the record appears only during the reign of the last Kṛṣṇappa Nāyaka. The characters also appear to belong to about the 18th century A. D. The record might thus be taken as belonging to 1755 A. D. during the reign of Kṛṣṇappa Nāyaka VI. But there was no Adhika-Śrāvana in that year as stated in the record.

The record details the grant made by Kṛṣṇappa Nāyaka to Bembali Bairalinganagauda for the purpose of looking after the palace duties, and to a number of other people belonging to Ajjinahalikēri. It is written by Rāmanasaiya and signed by Kṛṣṇappa Nāyaka.

MANDYA DISTRICT

FRENCH-ROCKS TALUK.

10

At Bēvinakuppe, kasaba hobli, on a vīragal lying in the kodige lands of the village by the side of the Irwin canal

Size 4' × 3'

ಪ್ರೆಂಚ್‌ರಾಕ್ಸ್ ಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ಬೇವಿನಕುಪ್ಪೆ ಗ್ರಾಮದ ಕೊಡಿಗೆ ಜಮೀನಿನಲ್ಲಿ ಇದ್ದಿನ್ ನಾಲಾ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ ೪' × ೩'.

- 1 ಶ್ರೀ ಪ್ರಥುವಿಗಂಗನ ಸೂಳೆ ಬೀರಕ್ಕನ ಮಗಂ ಎಣಿಕಳಿಂಗಂ
- 2 ಪ್ರಥುವಿಗಂಗ ಮೊಗವಟ್ಟವದೊಳೆ ತಲೆಗಳಿಯಿಸಿ ಸತ್ತಂ

Transliteration

- 1 śrī Prithuvigamgana sūle Bīrakkana magam Eṛekalīngam
- 2 Prithuvigamga mogavaṭṭavādole tale galyisi sattam

Note

Who Prithviganga was and when or whether he ruled the Ganga kingdom are not clear. He is not mentioned in any of the Ganga copper plates giving Ganga genealogy - A Prithviganga is of course referred to as the son of Vishnugōpa. But paleographically the present record belongs to a later period, *i. e.*, about the 9th century A. D. Prithviganga of the present record might be identical with the one mentioned in M. A. R. 1935, No. 15.

11

Giantha and Tamil Characters

ಬೆಳಗೊಳ ಹೋಬಳಿ ಬೆಳಗೊಳದಲ್ಲಿ ಜನಾರ್ದನದೇವಸ್ಥಾನದ ತಳಹದಿ ಕಟ್ಟನಮೇಲೆ.

ಗ್ರಂಥ ಮತ್ತು ತಮಿಳುಕರ ತಮಿಳುಭಾಷೆ

- I (a) ஸ்ரீமத் பஞ்சரத்னம் எழுந்தருளியுள்ள இடம் எங்கு
(b) திருவிடைமருதூர் அரங்கநாதர் கோயிலின் அமைவிடம் எங்கு
(c) கங்கை நதி ஓடுவதற்கு உதவியளித்த இடம் எங்கு
- II (a) ஸ்ரீமத் பஞ்சரத்னம் எழுந்தருளியுள்ள இடம் எங்கு
(b) திருவிடைமருதூர் அரங்கநாதர் கோயிலின் அமைவிடம் எங்கு
(c) கங்கை நதி ஓடுவதற்கு உதவியளித்த இடம் எங்கு
(d) திருவிடைமருதூர் அரங்கநாதர் கோயிலின் அமைவிடம் எங்கு
- III (a) அபயநாதர் கோயிலின் அமைவிடம் எங்கு
(b) சென்னை நகரின் அமைவிடம் எங்கு
(c) ஸ்ரீமத் பஞ்சரத்னம் எழுந்தருளியுள்ள இடம் எங்கு
(d) திருவிடைமருதூர் அரங்கநாதர் கோயிலின் அமைவிடம் எங்கு
- IV ஸ்ரீமத் பஞ்சரத்னம் எழுந்தருளியுள்ள இடம் எங்கு
- V வரதராஜன் கோயிலின் அமைவிடம் எங்கு
- VI உதகமலையார் கோயிலின் அமைவிடம் எங்கு
- VII யமுனை நதி ஓடுவதற்கு உதவியளித்த இடம் எங்கு
- VIII ஸ்ரீமத் பஞ்சரத்னம் எழுந்தருளியுள்ள இடம் எங்கு

1-

- II—

- III—

- IV—

v_

VI—

VII—

VIII—

given the name Vishnuvardhana. About the same time, it is thought, Śrī Rāmānuja discovered a buried image of Śrī Nārāyaṇa at Mēlkōte and got the temple built for the god with the help of his new disciple. The occurrence of new inscriptions and the restudy of the older sources leads to a serious revision of our knowledge.

Two useful new inscriptions have now been discovered, one in the Hassan district and the other in the Mandya district. The first to be discovered was a lithic record of 1102 A D found near the village gateway of Bastihalli close to Halēbid. It states that while Ballāla I was ruling, his brother Vishnu did certain things and suggests that Bittiga already bore the name Vishnu in 1102 A D. or more correctly that the word Bittiga was only a Kannada form popularly used for the prince whose official name was Vishnu and that he already bore the latter name ten years before the alleged date of conversion.

New inscriptions The second record which makes a further addition to our knowledge is found engraved on the basement cornice of the western and southern faces of the inner or original shrine in which the image of Srī Janārdana is worshipped at Belgola close to Mysore on the road from Mysore to Krishnarājasāgara. **Belgola inscription and date** The record is engraved in Grantha and Tamil characters about 1½" square and runs over several lines extending over the faces of the cornices. The characters are more developed than the Chōla ones, the loop of 'ka' being well developed and the tail bent and the letters 'ma', 'ba', 'dha' resembling twelfth century characters. The record bears no Śaka year but the date is given as Monday, the twelfth of the dark half of the month Kārtika of the Jovian year Bahudhānya. The month is evidently solar Kārtika. Since no other Bahudhānya is known to possess all these details correctly, only one date becomes possible according to Śwamikannu Pillai's Indian Ephemeris and that is Monday, the 22nd of November 1098 A.D. The constellation mentioned is Viśākha which commences 39 ghatikas after sunrise, that is, after 9 P. M. But since auspicious events can take place even at night, the date is highly suitable.

It was formerly thought that Vishnuvarddhana was inactive in his earlier years and after his conversion by Rāmānuja in 1116, he suddenly burst out with an attack on the Chōla provincial capital of Talkād and achieved complete victory over the Chōla governor Ādiyama. **Conquest of Kongu** The Bastihalli inscription discovered a few years ago revealed that even during Ballāla I's reign Talkād had been attacked and the rule over at least part of Gangavādi 96,000 had been claimed by the Hoysalas even in 1102. Another inscription (Bēlūr 199) claimed the conquest of Kongu by Ballāla in 1101 A D. The Belgola inscription recently discovered shows that the title of 'Kongukonda' or conqueror of 'Kongu' or the Kongu country was claimed for Vishnuvarddhana as early as 1098 A D when Vishnu was evidently a local governor under Vinayāditya who was a subordinate of Chālukya Vikramāditya VI. Further no regal titles like the famous 'Talākādu-gonda, etc., except Kongu-konda, are claimed for Vishnu. Therefore we infer that Vishnuvarddhana had even before 1098 A D made at least one successful attack on the Chōla territories in Gangavādi. Evidently he was already a grown up man of fighting age and he led several campaigns against the Chōlas, that of 1116 A D. being the most successful as it resulted in the conquest of Talkād.

It is also clear that the prince bore the name Vishnuvarddhana even by November 1098 A D. He appears to have been governor for a few years since, in imitation of the Chōla fashion set up in Gangavādi by Rājēndrachōla, an agrahāra was already granted, presumably at Belgola, bearing the name Vishnuvarddhana-Hoysala-

Vaishnavism.

Dēva-Chatuvēdi-Mangalam The same name appears in certain Kōlār inscriptions of the thirteenth century which obviously refer to a different place. The agrahāra referred to in the present record evidently was a local one in which a temple for Rāma and Lakshmana was constructed. The prevalence of Vaishnavism at the time is gathered from the record as also from the name of the prince. If Śrī Rāmānuja met him and converted him it may have been earlier than 1098 A.D. The Vaishnava Guruparamparas state that Rāmānuja stayed at Tonnūr for a number of years and came into contact with a prince known as Tondanūr-nambi who may be identified with Prince Vishnuvardhana, governor of the place.

The Vaishnava Guruparamparas mention that Śrī Rāmānuja discovered the buried image of Tirunārāyaṇa at Mēlkōṭe and rebuilt his temple. This event is given varying dates most of which are incorrect according to Swamikannu Pillai's Ephemeris.

Tirunarayana

The Vadagale Guruparamaparā however gives a date which is correct, more correct than the others. The date is 'Thursday, the 14th of the bright half of the month of Pushya of the year Bahudhānya, asterism Punarvasu which is equivalent to 16th December, 1098 A.D. But in the Belgola inscription issued one month earlier, a private donor by name Tirunārāyaṇa is mentioned. This name with its prefix 'Tiru' for 'Śrī' is in the Tamil form and shows Tamil influence. The man bearing the name may have been a grown up person of at least twenty or twenty-five years of age to have been the donor. Since there is no other deity of that name anywhere in the neighbouring taluks, we shall not be far wrong in inferring that the donor bore the name of Tirunārāyaṇa, the God of Mēlkōṭe, whose seat is directly north of Belgola by twenty miles. Thus we see that god Tirunārāyaṇa was well-known enough in the neighbouring taluks for children to be given his name even a generation earlier than 1098 A.D. He was an object of worship evidently many years before Rāmānuja offered him worship in December 1098 A.D., or even before Śrī Rāmānuja came to the Mysore country as a refugee. What Śrī Rāmānuja appears to have discovered was a temple already in worship and perhaps in a dilapidated condition. Very probably he used his influence to rebuild or renovate the temple.

The inscription does not throw any direct light on Śrī Rāmānuja's advent to Mysore. But as stated above it may safely be inferred on

Ramanuja's Advent

the evidence of the present epigraph that Vishnuvardhana Hoysala was already found as a governor of Tonnūr when Rāmānuja visited the place, that he had granted an agrahāra called Vishnuvardhana-Hoysala-Dēva-Chatuvēdi-Mangalam, that god Tirunārāyaṇa was already well-known and in worship by 1098 A.D., and that Tamil influence and Vaishnava worship were already in existence in the neighbourhood. If any religious revolution did take place from Jainism to Vaishnavism under Rāmānuja's influence, it must have taken place some time before 1098 A.D.

On the pedestal of the Pārśvanātha image lying near the Basli mound at the same village Belgola

ಅದೇ ಬೆಳಗೊಳದಲ್ಲಿ ಬಸ್ತಿದಿಬ್ಬದ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಪಾರ್ಶ್ವನಾಥನ ಬಿಂಬದ ಪೀಠದಮೇಲೆ.

1 ಶ್ರೀಮದ್ರವಿಳಸಂಘೇನೈನ್ನೈ ಸಂಘೋಪ್ಯರುಂಗಳಃ ಅನ್ವಯೋ

Note

Only the pedestal and the prabhavali with the female chāmara bearers are now lying in a deserted condition at the Basti mound while the main image of Pārśvanātha is missing. The record on the pedestal is incomplete as a number of letters are worn out. It begins with a verse giving the main sect and subsects Dravila sangha, Nandi sangha and Arungalānvaya among the Jains. Probably those who consecrated the image might have belonged to this branch. No more details are found in the inscription. The characters appear to belong to the 12th or the 13th century A D

MYSORE DISTRICT

MYSORE TALUK.

13

On a viṇagal at Mallegaudana koppalu, Yelwāl hobli.
Size 3'×4'.

Kannada characters and language

ಇಲವಾಲದ ಹೋಬಳಿ ಮಲ್ಲೇಗೌಡನ ಕೊಪ್ಪಲಿನಲ್ಲಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೩' × ೪'

I ಪಟ್ಟಿ—

- 1 ಶ್ರೀ ರಾಜೇಂದ್ರ ಚೋಳದೇವಗೈಯಾಂಡು ಇಪ್ಪತ್ತಮೂ
- 2 ಟಿ ಮದಲು
3. ಳಿ ಧಾತು ಸಂವ
- 4 ತ್ಸರದ ಅಪ್ಪಾ
- 5 ಡೆ ಮಾಸದ

II ಪಟ್ಟಿ—

- 6 ಅಮಾವಾಸ್ಯೆಯನ್ನು ತಿಲುಗರ ಮಾರಿ ಚಾಂಗಾಳ್ವ ಕಿರುಸೋದರಂ ಕೂಡಿ
- 7 ತುಟುವ ಕೊ
- 8 ಣ್ಣಪೋಗೆ ಒ
- 9 ಳಿ ನಾಗಯ್ಯ
- 10 ರಾ ಮಗಂ ಬಾಗ್ಗು
- 11 ಳಿ ಸಿರಿಯಣ್ಣ
- 12 ಚಂಗಾಳ್ವನಂ

III ಪಟ್ಟಿ—

- 13 ಕಾದಿ ತುಟುವ ಮಗುಟ್ಟಿ ಪೆಣ್ಣರಪೆಟಗಿಕ್ಕಿ ಕಾದಿ ಸತ್ತಂ ಅವನ
14. ತಮ್ಮ
- 15 ಅ . ಣ್ಣ ಪರೋಕ್ಷವಿನೆಯಂಗೈಯ್ದ

Transliteration.

I Band—

- 1 Śrī Rājendra Chōla dēvaigge yāndu ippattamū-
- 2 ra madarū

- 3 ḷe Dhātu samva
4. tsarada Āshā
- 5 da māsada

II Band—

6. Amāvāsyeyandu Tilugara māri Chāṅgālva kīru sōdaram kūḍi
- 7 turuva ko-
- 8 ndu pōge O-
9. līnāgayya-
- 10 rā magam Bāggū-
11. lī Siriyanna
12. Chāṅgālvanam

III Band—

- 13 kādī turuva magulchi pendira peragikkī kādī sattam avana
- 14 tamma
- 15 A . . . nna parōksha vineyamgeyda

Translation.

In the 23rd year of the reign of Śrī Rājendra Chōla dēva, the year being Dhātu, on new moon day of Āshādhā—when Tilugara māri Chāṅgālva together with his younger brother carried off the cows, Bāggulī Siriyanna son of Olināgayya fought Chāṅgālva, turned back the cows and defending the women died. His younger brother A . . . nna did parōkshavineya.

Note

At a distance of about a mile and a half from Krishnarājasāgara, a railway station in the Mysore-Aisikere line and in the vicinity of the rail road, there now stand two vīragals by the side of the village Mallegaudana Koppalu. Both these vīragals belong to the reign of Rājendra Chōla and refer to a cattle fight. The Chāṅgālva ruler, most probably Nanni Chāṅgālva, together with his younger brother is said to have carried off the cows in defence of which two heroes gave their lives. The present vīragal is set up in memory of one of the two by name Bāggulī Siriyanna, son of Olināgayya. The hero's younger brother A . . . nna erected this vīragal. Chāṅgālva is given the title of Tilugara māri.

Regarding the date there seems to be some discrepancy. The year Dhātu is stated in the record as corresponding to the 23rd year of Rājendra Chōla's reign. But from various other records of his reign we know that it corresponded to his 25th regnal year. Hg 17 (EC. IV) of his 22nd year corresponds to Ś 955 Śrīmukha and Hg 104 of his 26th year corresponds to Ś 959 Īsvara and hence the year Dhātu must correspond to his 25th year. This difference of two years cannot be accounted for. The given date Dhātu sam, Āshādhā new moon day might correspond to Saturday, 26th June 1036 A.D. during the king's 25th regnal year.

14

On a second vīragal at the same place.

Size 5' × 4'

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಎರಡನೆಯ ವಿರಗಲ್ಲು
ಪ್ರಮಾಣ ೫' × ೪'.

1. ಶ್ರೀರಾಜೇಂದ್ರ ಚೋಳದೇವಗೃಹ ಇಣ್ಣು ಎ೩ ಧಾತುವನ್ನು ಸಂತ್ಸರದ
2. ಅಪ್ಪಾಡಮಾನದ ಅಮಾವಾಸೆಯನ್ನು ಪಶ್ಚಿಮ ಸಿರಿಯ

- 3 ಮೈನ ಮಗಂ ಪಚ್ಚಯ ಮು
- 4 ದ್ವಯ್ಯಂ ತಿಲುಗರಮಾರಿ ಚಂಗಾ
- 5 ಲೈಂ ಕಿಱುಸೋದರಂ ಕೂಡಿ ತುಱುಕೊಂ
- 6 ದು ಪೋಗೆ ಚಂಗಾಲ್ವನಂ ಕಾದಿ ತುಱುವುಂ
- 7 ಪೆಣ್ಣುರುಮಂ ಪೆಱಿಗಿಕ್ಕಿ ಕಾದಿ ಸತ್ತಂ
- 8 ಈ ಕೆಲ್ಲಂ ನಿಱುಸಿದಂ ವುದ್ದಬೆಯು ಮಲ
- 9 ಯ್ಯನುಂ

Transliteration.

1. śrī Rājendra Chōla dēvargge indu 23 Dhātuvastu samtsarada
2. Āshāda māśada amāvāseyandu Pañchiya Siriya-
3. mmana magam Pañchiya Mu-
4. ddayyam Tilugara māni Chamgā-
5. lvam kirusōdaram kūdi turu kom-
6. du pōge Chamgālvānam kādi turuvum
7. penḍiumam peragikki kādi sattam
8. ī kallam nirisidam Vuddabeyu Mala-
9. yyan um

Translation.

In the 23rd year of the reign of Śrī Rājendra Chōla dēva the year being Dhātu, on the new moon day of Āshāda, Pañchiya Muddayya son of Pañchiya Siriyamma—when Changālva together with his younger brother carried off the cows—fought Changālva in defence of cows and women and died. Vuddabe and Malayya caused this stone to be erected

Note

This is another vīragal at the same place set up in the memory of the hero Pañchiya Muddayya, son of Pañchiya Siriyamma, who died in defence of cows and women. The vīragal was set up by Vuddabe and Malayya. Regarding other details, it is similar to the previous record No 15

KRISHNARAJANAGAR TALUK.

15

The Bārādūn grant of Śrīpuruṣa purchased from Mr Sayyad Yusuff, at Sāhgrāma, Krishnarājanagar taluk

5 plates · ring with elephant seal

Old Kannada characters, Sanskrit language

ಕೃಷ್ಣರಾಜನಗರ ತಾಲ್ಲೂಕು ಸಾಲಿಗ್ರಾಮದಲ್ಲಿರುವ ಶ್ರೀ|| ಸಯ್ಯದ್‌ಯೂಸುಫ್‌ರವರಿಂದ ಕೊಂಡುಕೊಂಡ
ಶ್ರೀಪುರುಷನ ತಾಮ್ರಶಾಸನ ಹಳಗನ್ನಡಕ್ಕೆ, ಸಂಸ್ಕೃತಭಾಷೆ

5 ಹಲಗೆಗಳು, ಉಂಗುರ, ಅನೇಮೊಹರು ಸಹ

1. ೧ ಸ್ವಪ್ತಿ ಪಿತಂ ಭಗವತಾ ಗತಘನಗಗನಾಭೇನ ಪದ್ಮನಾಭೇನ ಶ್ರೀಮಜ್ಜಾನ್ತವೇಯ ಕುಲಾಮಲವೈರೇ
2. ಮಾವಭಾಸನಭಾಸ್ಕರಸ್ಯ ಸ್ವಖಾಳ್ಗೈಕ ಪ್ರಹಾರಬಣ್ಣಿತ ಮಹಾಶಿಲಾಸ್ತಮ್ಭ ಲಬ್ಧಬಲಪರಾಕ್ರ
ಮಯಶ
3. ಸೋ ದಾರುಣಾರಿಗಣ ವಿದಾರಣ ರಣೋಪಲಬ್ಧ ಪ್ರಣವಿಭೂಷಣ ಭೂಷಿತಸ್ಯ ಕಾಣ್ವಾಯನನ
4. ಗೋತ್ರಸ್ಯ ಶ್ರೀಮತ್ಕೊಬ್ಬಣವರ್ಮ ಧರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪಿತುರನ್ವಾಗತ ಗುಣಯುಕ್ತಸ್ಯ
ವಿದ್ಯಾವಿನಯ ವಿಹಿತ ವೈ

- 5 ತ್ತಸ್ಯ ನಮ್ಯಕ್ತೃಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತರಾಜ್ಯಸ್ಯ ನಾನಾಶಾಸ್ತ್ರಾರ್ಥ ಸದ್ಭಾವಾಧಿಗಮ ಪ್ರಣಿತಮತಿ
ಶಿವಶೇಷಸ್ಯ ವಿ

II-A—

- 6 ದ್ವೈತವಿಕಾಂಕ್ಷನ ನಿಕಷೋಪಲ ಭೂತಸ್ಯ ವಿಶೇಷತೋಷ್ಯನವಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃಪ್ರ
ಯೋಕ್ತೃ ಕುಶಲಸ್ಯ
7 ಶ್ರೀಮನ್ನಾಥವ ಮಹಾರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತೃ ಪೈತಾಮಹ ಗುಣಯುಕ್ತಸ್ಯ ಅನೇಕ ಚಾತುರ್ದ್ವಂದ್ವ
ಯುದ್ಧಾವಾಪ್ತ ಚತುರುದಧಿ
8 ಸಲಿಲಾಸ್ವಾದಿತ ಯಶಸ ಶ್ರೀಮದ್ಧರಿವರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ದ್ವಿಜ ಗುರು ದೇವತಾ
ಪೂಜನಪರಸ್ಯನಾ
9 ರಾಯಣ ಚರಣಾನುಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ತ್ರ್ಯಮ್ಬಕ ಚರಣಾತಿ
ಮ್ಬೋರ್ಹರಜಹ್ವಿಶ್ರೀ ಕೃತೋತ್ತಮಾ
10 ದ್ಗಸ್ಯ ಸ್ವಭುಜಬಲ ಪರಾಕ್ರಮ ಕ್ಕಯ ಕ್ಕೀತರಾಜ್ಯಸ್ಯ ಕಲಿಯುಗಮಲ ಪಜ್ಯಾವಸನ್ನ ಧರ್ಮ
ವೈಷೋದ್ಧರಣ ನಿತ್ಯ ಸನ್ನದ್ಧಸ್ಯ ಶ್ರೀ

II-B—

- 11 ಮನ್ನಾಥವ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಅವ್ಯು (ವಿ) ಚ್ಚಿನ್ನಾತ್ಮಮೇಧಾವಭೃತಾಭಿಷಿಕ್ತ ಶ್ರೀಮತ್ಕದಮ್ಬ
ಕುಲಗಗನಗಭಸ್ತಿಮೂಲನ
12 ಶ್ರೀಮತ್ಕೃಷ್ಣವರ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪ್ರಿಯಭಾಗಿನೇಯಸ್ಯ ಜನನೀದೇವತಾಬ್ಧಿವಿವಾಧಿಗತರಾಜ್ಯಸ್ಯ
ವಿದ್ಯಾವಿನಯಾತಿಶಯ ಪರಿ
13 ಪೂರಿತಾನ್ತರಾತ್ಮನೋ ನಿರವಗ್ರಹಪ್ರಧಾನ ಶಾರ್ಯಸ್ಯ ವಿದ್ವತ್ಸಪ್ರಧಮಗಣ್ಯಸ್ಯ ¹ಅವಿನೀತನಾಮ
ಧೇಯಸ್ಯ ಪುತ್ರಸ್ಯ
14 ವಿಜೃಂಭ ಮಾಣಶಕ್ತಿತ್ರಯಸಮ್ಮನ್ನಸ್ಯ ಅನ್ದರಿಯಾಲತ್ತಪ್ಪೋರ್ವುಳು ಪೆಚ್ಚಿಗರಾದ್ಯನೇಕ ಸಮರ
ಮುಖಮುಖಾ ಹೂ
15 ತಿ ಪ್ರಹತಶೂರಪುರುಷ ಪಶೂಪಹಾರಸ್ಯ ಕಿರಾತಾರ್ಜುನೀಯೇ ಪಶ್ಚಾದಶನಗ್ಗಣೀಕಾರಸ್ಯ ಪುತ್ರಸ್ಯ
ದುರ್ದ್ವಂದ್ವವಿಮದ್ಧ

III-A—

- 16 ವಿಮೃದಿತ ವಿವಿಧವಿಶ್ವಮ್ಬ ರಾಧಿಪ ಮಾಲಿಮೂಲಾ ಮಕರನ್ದ ಪುಷ್ಪಾಪಿಷ್ಪ ರೀಕ್ರಿಯಮೂಣ ಚರಣಯುಗಲ
ನಳಿನಸ್ಯ ಮುಷ್ಕರ
17 ದ್ವಿತೀಯನಾಮಧೇಯಸ್ಯ ಪುತ್ರಸ್ಯ ಉದಿತೋದಿತ ಸಕಲದಿಗಂತರ ಪ್ರಥಿತಸಿಂಧುರಾಜ ದುಹಿತೃಜನನೀ
ಕಸ್ಯ ಶ್ರೀವಿಕ್ರಮ
18 ಪ್ರಥಿತನಾಮಧೇಯಸ್ಯ ಚತುರ್ದ್ವಂದ್ವ ವಿದ್ಯಾಸ್ಥಾನಾಧಿಗತ ವಿಮಲತರಮತಿ ವಿಶೇಷಸ್ಯ ²ರಿಪುತಿಮಿರ
ನಿರಾಕರಣೋ
19 ದಯಭಾಸ್ಕರಸ್ಯ ಪುತ್ರಃ ಅನೇಕಸಮರ ಸಮ್ಮ[ದಿ]ತ ವಿಜೃಂಭಿತದ್ವಿರದರದನ ಕುಲಶಾಭಿಭಾತವ್ರಣ
ಸಂರೂಢಭಾಸ್ವದ್ವಿ
20 ಜಯಲಕ್ಷಣಲಕ್ಷೀಕೃತ ವಿಶಾಲವಕ್ಷಸ್ಥಲಶ್ಯಕ್ತಿತ್ರಯ ಸಮನ್ವಿತಃ ಸಮಧಿಗತಸಕಲಶಾಸ್ತ್ರಾರ್ಥ ತತ್ತ್ವನಮೂ

III-B—

- 21 ರಾಧಿತತ್ರಿವರ್ಗೋ ನಿರವದ್ಯಚರತಃ ಪ್ರತಿದಿನಮಭಿವದ್ಧಮಾನಪ್ರಭಾವಃ ಶ್ರೀಮತ್ಕೊಬ್ಬಣ ಮಹಾ
ರಾಜೋ ಭೂವಿಕ್ರಮದ್ವಿತೀಯನಾಮ
22 ಧೇಯಃ ಅಪಿಚ | ನಾನಾಹೇತಿಪ್ರಹಾರಪ್ರವಿಘಟಿತ ಭೂರಸ್ಯವಾಚೋತ್ತಿತಾನ್ಯಗ್ಧಾರಾಸ್ವಾದ
ಪ್ರಮತ್ತದ್ವಿಪತಚರಣಕ್ಷೋದ
23 ಸಮ್ಮದ್ಧಭೀಮೇ ಸಂಗ್ರಾಮೇ ಪಲ್ಲವೇನ್ದ್ರನ್ನರಪತಿಮಜಯದ್ಯೋವಿಳನ್ನಾಭಿಧಾನೇ ರಾಜಾ
ಶ್ರೀವಲ್ಲಭಾಖ್ಯಾಸಮರತತ

* ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯಮೇಲೆ ಬರೆದಿದೆ

¹ ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಮೇಲೆ ಬರೆದಿದೆ

² ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಕೆಳಗೆ ಬರೆದಿದೆ.

- 24 ಜಯಾವಾಪ್ತಲಕ್ಷ್ಮೀವಿಲಾಸಃ || ತನ್ಯಾನುಜೋಧ್ಯತಿಮತಿದ್ಯುತಿನೀತಿಕ್ರೀಡ್ತಿಯೋಷಿತಾಮತಿ ಸೇಪ್ಯೋ
ದಾನಮಾನವಿ ಸ್ತಂ
25 ಭವಿಧೇಯೀ ಕೃತಬನ್ಧುಭೃತ್ಯ(ಪಗ್ಗೋ)¹ ಮನ್ವಾದಿಭಿರ್ಯೋಕ್ತಧರ್ಮೋರಭಿರಕ್ಷಿತ ಚಾತುರ್ವ್ಯ
ಣ್ಣಾಶ್ರಮಃಪ್ರಜಾನಾಂಪಿತೇವಾನುಗ್ರಹ² ಪರ

IV-A—

- 26 ಶ್ವತುರ್ದಿಕ್ಷುಪ್ರಶಾನ್ತ ವಿಗ್ರಹಃ ಸ್ವವಿಕ್ಯಮೂಕ್ಯಾನ್ತಾನೇಕಶತ್ರುಸಂಘಾ(ಪಹ್ಯ)¹ತ ಕೋಶಪರಿ
ಪೂರ್ಣಾತ್ಮ ಕೋಶೋದ್ವಿಷ್ಣುಕ್ಷೇ ಕಚಗ್ರ
27 ಹಗ್ರಹಣಾಸಕ್ತ ಭುಜದ್ವಯಃ ಶಶ್ಯದನವನತಾಹಿತಸೈನ್ಯಾನೇಕ ತಸ್ಯರಾನ್ತಕರಃ ಸ್ತೃತ್ಯವಿರೋಧೇನ
ವರ್ಷಶತಪೂರ್ಣಾಯು ಶ್ರೀ
28 ಮತ್ಪ್ರಧಿವೀ ಕೂಬ್ಗಣ ವೃದ್ಧರಾಜ ಶ್ರೀಪುರುಷದ್ವಿತೀಯ ನಾಮಧೇಯಃ ಅಪಿಚ | ನಕ್ತನ್ನಿನನ್ನ
ತನರೇನ್ದ್ರ ಕಿರೀಟಕೋ
29. ಟರತ್ನಾರ್ಕ್ಯದೀಧಿತಿ ವಿರಾಜಿತಪಾದಪದ್ಮಃ ಲಕ್ಷ್ಮ್ಯಾಸ್ವಯಂವೃತಪತಿರ್ನವಕಾಮನಾಮೂ ತಿಷ್ಠಪ್ರಿ
ಯೋರಿಗಣದಾರಣ ಗೀತಕ್ರೀಡಃ |
30 ತಸ್ಯಪಾತ್ರೇಣ ಸ್ವಪಿತಾಮಹ ಸಕಲಗುಣನವ್ಯದ್ಯುಕ್ತೇನ ತದಬ್ಜಮೂಲಾಜ್ಯತೇನಾನವರತ ಸಮರ
ಸಂಘಟ್ಟ ನಿ

IV-B—

- 31 ರಾಕೃತಾಶೇಷಪ್ರತಿಪಕ್ಷೇಣ ದೇವ ದ್ವಿಜ ಗುರು ಪೂಜಾತತ್ಪರೇಣ ಚಿರಕಾಲಪ್ರನಷ್ಟ ದೇವಭೋಗ
ಬ್ರಹ್ಮದೇಯ ಪ್ರ
32 ವರ್ತನಾತಿಶಯಬುದ್ಧಿನಾ ಶ್ರೀಮತ್ಪ್ರಧಿವೀ ಕೂಬ್ಗಣಮಹಾರಾಜೇನ ಶ್ರೀಪುರುಷನಾಮಧೇಯೇನ
ಆತ್ಮನಃಪ್ರಥಮರಾಜ್ಯಾಭಿ
33 ಪೇಕ್ಷೇ ವಾತಾಪೀ ವಾಸ್ತವ್ಯಾಯ ವತ್ಸಗೋತ್ರಾಯ ತೈತ್ಯಚರಣಾಯ ನಾಗಶರ್ಮಣಃ ಪುತ್ರಾಯ
ಬಾಣಶರ್ಮಣೇ ತೇಗಚ್ಛವ್ವಿಷ
34 ಯೇ ಬಾರದೂರ್ನಾಮಗ್ರಾಮ ಸ್ವರ್ವಪರಿಹಾರೋಪೇತ ಉದಕಪೂರ್ವನ್ದತಃ ಅಸ್ಯದಾನಸ್ಯ
ಸಾಕ್ಷಿಣಷ್ಣವತಿ ಸಹ
35 ಸ್ರ ವಿಷಯ ಪ್ರಕೃತಯಃ ಯೋಸ್ಯಾಪಹರ್ತಾರೋಭಾತ್ಕ್ರೋಧಾತ್ಪ್ರಮಾದಾದ್ವಾಸಪ್ಪಾಭಿಮ್
ಹದ್ಭಿಃಪಾತಕೈಸ್ಸಂಯುಕ್ತೋಭವತಿಯೋರ

V-A—

- 36 ಕ್ಷತಿ ಸಪುಣ್ಯಭಾಗ್ಯವತಿ ಅಪಿಚಾತ್ರಮನುಗೀತಾಶ್ಲೋಕಾಭವಂತಿ || ಬ್ರಹ್ಮಸ್ವನ್ನುವಿಷಂಘೋರಂ ನವಿಷಂ
ವಿಷಮುಚ್ಯತೇ ವಿಷ
37 ಮೇಕಾಕಿನಂ ಹಂತಿಬ್ರಹ್ಮಸ್ವಂ ಪುತ್ರಪಾತ್ರಿಕಮ್ ಭೂಮಿದಾನಾತ್ಪರನ್ದಾನನ್ನ ಭೂತನ್ನ ಭವಿಷ್ಯತಿ ತಸ್ಯೈವ
ಹರಣಾತ್ವಾಪಂ ನಭೂತಂನಭವಿ
38 ಪೃತಿ ಸ್ವನ್ದಾತುಂ ಸುಮಹಚ್ಛಕ್ಯಂ ದುಃಖಮನ್ಯತ್ರಪಾಲನಂ ದಾನಂವಾಪಾಲನಂವೇತಿ ದಾನಾ
ಚ್ಛ್ರೀಯೋನುಪಾಲನಮ್ ಸ್ವದತ್ತಾಂ
39 ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತಿ ವಸುನ್ಧರಾಂ ಪಷ್ಕಿಂವರ್ಷ ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕೃಮಿ ||
ಅಸ್ಯಗ್ರಾಮಸ್ಯ ಪೂರ್ವ ದಿಕ್ಸೀಮಾನಿ
40 ದುತೂಂಬುರ್ವಳಂ ದಕ್ಷಿಣತಃ ಪರದಗೆಱಿಪಳಂ ಪಶ್ಚಿಮತಮ್ಕಮುನ್ತೆಗುಂಡಿಪಳಂ ಉತ್ತರ
ತೋಗೊಟ್ಟೆಗೆಱಿಪಳಂ || ಚಿತ್ರಾಶ್ರಯೇನ ಲಬಿತಂ

I-B—

1. ॐ स्वस्ति जितं भगवता गतघनगगनाभेन पद्मनाभेन श्रीमज्जाह्नवेय कुलामलव्यो
2 मावभासनभास्करस्य स्वखाद्यैकप्रहार खण्डित महाशिलास्तम्भलघ्वलपराक्रम यश

1 ಈ ಎರಡು ಅಕ್ಷರಗಳನ್ನೂ ಪಂಕ್ತಿಯಮೇಲೆ ಬರೆದಿದೆ

2 ಈ ಅಕ್ಷರವನ್ನು ಪಂಕ್ತಿಯ ಕೆಳಗೆ ಬರೆದಿದೆ.

3. सो दारुणारिगण विदारण रणोपलब्ध व्रणविभूषण भूषितस्य काण्वायनस
4. गोत्रस्य श्रीमत्कोङ्कणिवर्म धर्म महाधिराजस्य पितुरन्वागत गुणयुक्तस्य विद्याविनय विहित वृ
5. तस्य सम्यक्प्रजापालन मात्राधिगतराज्यस्य नानाशास्त्रार्थ सद्भावाधिगम प्रणितमति विशेषस्य वि

II-A—

6. द्वत्कविकाञ्चन निकषोपल भूतस्य विशेषतोप्यनवशेषस्य नीतिशास्त्रस्य वक्तृप्रयोक्तृ कुशलस्य
7. श्रीमन्माधवमहाराजस्य पुत्रस्य पितृ पैतामहगुणयुक्तस्य अनेक चातुर्दन्त युद्धावाप्त चतु- रुदधि
8. सलिलाखादित यशस श्रीमद्भगवन्महाधिराजस्य पुत्रस्य द्विज गुरु देवता पूजनपरस्य ना
9. रायण चरणानुध्यातस्य श्रीमद्विष्णुगोपमहाधिराजस्य पुत्रस्य त्रयम्बक चरणाम्भोर्हरजर्प- वित्रीकृतोत्तमा
10. ङ्गस्य स्वभुजबलपराक्रम कक्रय कक्रीत राज्यस्य कलियुगमल पङ्कावसन्न धर्म वृषोद्धरण नित्य सन्नद्धस्य श्री

II-B—

11. मन्माधव महाधिराजस्य पुत्रस्य अव्यु(वि)च्छिन्नाश्वमेधावभृताभिषिक्त श्रीमत्कदम्बकुलगगन गभस्तिमालिन
12. श्रीमत्कृष्णवर्म महाधिराजस्य प्रियभागिनेयस्य जननीदेवताङ्गएवाधिगतराज्यस्य विद्या विनयातिशय परि
13. पूरितान्तरात्मनो निरवग्रह प्रधानशौर्यस्य विद्वत्सुप्रथमगण्यस्य अवनीतनामधेयस्य पुत्रस्य
14. विजृम्भमाणशक्तित्रयसम्पन्नस्य अन्दरियालक्ष्णोर्लरेपेर्निगराद्यनेक समरमुखामखा हू
15. ति प्रहतशूर पुरुष पशूपहारस्य किरातार्जुनीये पञ्चदशसर्गटीकाकारस्य पुत्रस्य दुर्दान्त विमर्द

III-A—

16. विमृदित विविध विश्वम्भराधिप मौलिमाला मकरन्द पुञ्ज पिञ्जरी क्रियमाण चरणयुगल नलिनस्य मुष्कर
17. द्वितीयनामधेयस्य पुत्रस्य उदितोदित सकलदिगन्तर प्रथितसिन्धुराज दुहितृजननी- कस्य श्रीविक्रम
18. प्रथित नामधेयस्य चतुर्दश विद्यास्थानाधिगत विमलतरमति विशेषस्य रिपुतिमिर निराकरणो
19. द्यभास्करस्य पुत्रः अनेकसमर सम्पा[दि]त विजृम्भितद्विरदरदन कुलिशाभिघातव्रण संरूढ भास्वद्वि
20. जयलक्षणलक्ष्मीकृत विशालवक्षस्थलशक्तित्रय समन्वितः समधिगतसकलशास्त्रार्थ तत्त्वस्समा

III-B—

21. राधितत्रिवर्गो निरवद्यचरितः प्रतिदिनमभिवर्द्धमानप्रभावः श्रीमत्कोङ्कणि महाराजो भूविक्रमद्वितीयनाम

- 22 धेयः अपिच । नानाहेति प्रहारप्रविघटित भटोरस्कवाटोत्थितासृग्धारास्वाद प्रमत्तद्विप-
शतचरणक्षोद
23 सम्मर्द्भीमे सङ्ग्रामे पल्लवेन्द्रन्नरपतिमजयद्योविलन्दाभिधाने राजाश्रीवल्लभाख्यस्समरशत
24 जयावाप्त लक्ष्मीविलासः ॥ तस्यानुजोधृतिमतिद्युतिनीतिकीर्त्तियोषितामति सेव्यो दान
मानविस्त्र
25 भविष्येयी कृत बन्धुभृत्य (वर्गो) मन्वादिभिर्यथोक्तधर्मोर्भिरक्षित चातुर्वर्णाश्रमः
प्रजानां पितेवानुग्रहपर

IV-A—

- 26 श्रुतिर्दिशु प्रशान्तविग्रहः स्वविक्रमाकक्रान्तानेक शत्रुसंघा (पट्ट) त परिपूर्णात्म कोशोः
द्विषलक्ष्मी कचग्र
27 ह ग्रहणासक्त भुजद्वयः शश्वदनवनताहितसैन्यानेक तस्करान्तकरः स्मृत्याविरोधेन वर्षशत-
पूर्णायु श्रीन्
28 मत्पृथिवी कोङ्गणि वृद्धराज श्रीपुरुषद्वितीय नामधेयः अपि च । नक्तान्दिनन्नतनरेन्द्र-
किरीटको
29 टि रत्नार्कदीधिति विराजितपादपद्मः लक्ष्म्या स्वयंवृतपतिर्नैवकामनामा शिष्टाप्रियोरिगण
दारण गीतकीर्त्तिः ।
30 तस्य पौत्रेण स्वपितामह सकलगुणसम्पद्युक्तेन तदङ्गमालाङ्कितेनानवरत समरसंघट्ट नि

IV-B—

- 31 राकृता शेषप्रतिपक्षेण देव द्विजगुरु पूजातत्परेण चिरकालप्रनष्ट देवभोग ब्रह्मदेय प्र
32 वर्त्तनातिशय बुद्धिना श्रीमत्पृथिवी कोङ्गणि महाराजेन श्रीपुरुषनामधेयेन आत्मनः प्रथम
राज्याभि
33 षे के वातापी वास्तव्याय वत्सगोत्राय तैत्र्यचरणाय नागशर्मणः पुत्राय वाणशर्मणे
तेगद्विष
34 ये वारदूर्ध्वामग्रामस्सर्वपरिहारोपेत उदकपूर्वन्दत्तः अस्य दानस्य साक्षिणष्णवति सह
35 स्र विषयप्रकृतयः योस्यापहर्त्तालोभात्क्रोधात्प्रमादाद्वासपञ्चभिर्महद्भिः पातकैस्संयुक्तो
भवतियोर

V A—

- 36 क्षति सपुण्यभागभवति अपिचात्रमनुगीताश्लोकाभवन्ति ॥ ब्रह्मस्वन्तुविषंधोरं नविषं विष-
मुच्यते विष
37 मेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकम् भूमिदानात्परन्दानन्नभूतन्नभविष्यति तस्यैव हरणा-
त्पापं नभूतं नभवि
38 प्यति स्वन्दातुं सुमहच्छक्यं दुःखमन्यत्रपालनं दानंवापालनं वेति दानाच्छ्रेयानुपालनम्
स्वदत्तां
39 परदत्तां वा योहरेति वसुन्धरां षष्टिवर्ष सहस्राणि विष्टायां जायते विक्रमि ॥ अस्यग्रामस्य
पूर्वं दिक्सीमानि
40 दुर्तुबुर्षळं दक्षिणतः परदगेरेपळं पश्चिमतस्मन्ते गुण्डिपळं उत्तरतोगोदगेरेपळं ॥
चित्राश्रयेन लिखितं

Transliteration

I-B—

- 1 svasti jitam bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrīma-
Jāhnavēya kulāmala-vyō-
2. māva-bhāsa-bhāskarasya sva-khālgauka-pīahāra-khandita-mahā-śīlā-
stambha-labdha-bala-parākrama yasa-
- 3 sō dārunāri-gana-vidārana-ranōpalabdha-vrana-vibhūshana-bhūshitasya
Kānvāyana sa-
- 4 gōtrasya śrīmat-Konganīvarmma dharmma-mahādhīrājasya pītur-anvāgata
guna-yuktasya vidyā-vinaya-vihita-vii-
5. ttasya samyak-prajā-pālana-mātiādhigata rājyasya nānā sāstīārttha-sad-
bhāvādhigama pranīta-matī visēshasya vi-

II-A—

- 6 dvat kavī-kāñchana-nīkashōpalabhūtasya visēshatōpy-anavasēshasya nīti-
śāstrasya vaktri-prayōktri-kusa^{*}lasya
7. sīman-Mādhava mahārājasya putrasya pītī paitāmaha-guna-yuktasya
anēka-chātuddanta yuddhāvāpta chatur-udadhi-
- 8 salilāsvādita-yasasa śrīmad-Harīvarmma mahādhīrājasya putrasya dvija-
guru-dēvatā-pūjana parasya Nā-
- 9 rāyana-charanānudhyātasya śrīmad-Vīshnugopa-mahādhīrājasya putrasya
• Tryambaka-charanāmbhōiha-rajaī-pavittrīkrittōtamā-
- 10 ngasya sva-bhuja-bala-parākrama-kraya-kṛita-rājyasya Kaliyuga-mala-
pankāvasanna dharmma viśhōdharana-nitya-sannaddhasya śrī-

II-B—

11. man Mādhava mahādhīrājasya putrasya avīchebhinnāsvamēdhāvabhritā-
bhīshikta sīmat-Kadamba kula-gagana-gabhasīmālīna
- 12 śrīmat Kṛīshnavarmma-mahādhīrājasya pīya bhāginēyasya janani-
dēvatānka ēvādhigata-rājyasya vidyā-vinayātīsayaparī-
13. pūritantarātmanō nuavagraha-pradhāna śauryasya vidvatsu prathamā-
ganyasya ¹Avinīta-nāmadhēyasya putrasya
14. vijimbhamāna-śakti-traya-sampannasya Andarī-Ālattūr-Porulare Pelnā-
gaiādyanēka samara-mukha-makhāhū-
15. ti-prahata sūra-purusha-pāśūpahārasya Kūrātārjunīyē pañcha-daśa-sargga-tī-
kākārasya putrasya durddānta-vīnardda-

III-A—

16. vimṛidita-vividha-vīsvambhaiādhīpa mauli-mālā-makaranda-pūñja-pīñjarī-
kriya-māna charana-yugala nalīnasya Mushkara
- 17 dvitīya-nāmadhēyasya putrasya uditōdita sakala dīgantara prathita Sindhū-
rāja dūhītī jananīkasya Śrīvikrama-
- 18 prathita-nāmadhēyasya chatuddaśa vidyāsthānādhigata vimalatara-matī
visēshasya² īpu-timira-nīrākaranō-
- 19 daya bhāskarasya putrah anēka-samara-sampā[di]ta-vijimbhita-dvīrada-
radana-kulīśābhīghāta-vīana-samīūdha bhāsvad-vi-
20. jaya lakshana-lakshīkṛita-vīśāla-vakshasthalaś-saktitraya-samanvītah sama-
dhigata sakala-sāstrārthta-tatvas-sam-ā- *

* This letter is written above the line

¹ This letter is written above the line

² This letter is written below the line

III-B—

21. rādhita-trivarggō māvadya-charitah pratidinam-abhivaiddhamāna-prabhā-
vah śrīmat Kongani mahārājō Bhūvikrama-dvitiya-nāma-
22. dhēyah apicha¹ nānā-hētiprahāra-pravighatita bhatōias-kavātōtthitā siig-
dhārāsivāda pramatta-dvipa-sata charana kshōda
23. sammaidda-bhūnē samgiāmē Pallavēndran-narapatim-ajayaḍ-yō Vilandā-
bhūdhānē rājā Sīvallabhākhyas-samara-sata
24. jayāvāpta Lakshmīvilāsah || tasyānujō dhiiti-mati-dyuti nīti-kīrtti yōshītām
ati-sēvyō dāna-māna vishram-
25. bha-vidhēyī krita bandhu-bhṛitya (varggō)¹ Manvādibhir-yathōkta dhar-
mērabhuakshita chātur vainnāśramah prajānām pitēvānugraha² para-

IV-A—

26. s-chatur-dikshu-piśānta vigrahaḥ sva-vikramākrāntānēka satru-samghā-
(pahri)¹ ta kōśa paripūrnātma kōśoh dvishal-Lakshmī kachagra-
27. ha-griahanāsakta-bhujadvayah śāsavad-anavanatāhita sainyānēka taskarānta-
karah smṛity-avirōdhēna varsha-sata pūrnāyur śrī
28. mat Prithivī Kongani vridhahāja Śrīpurusha-dvitiya nāmadhēyah apicha¹
naktan dinan-nata-naiēndra-kīrta-kō
29. ti ratnāikka dīdhitī viṛjita-pāda-padmah Lakshmyā-svaymvrita-patim
Navakāma-nāmā śishtapriyōrigana dāranagita-kīrttiḥ¹
30. tasya pautrēna sva pitāmaha-sakala-guna-sampad-yuktēna tadankamālān-
kitēnānavarata samara-samghatta ni-

IV-B—

31. rākṛitāsēsha-piṭipakshēna dēva-dviya-guru-pūjā-tatparēna chira-kāla-pra-
nashta-dēvabhōga Bhrahmadēya pra-
32. vartanātīśaya³ buddhinā śrīmat Prithivī Kongani mahārājēna Śrīpurusha
nāmadhēyēna ātmanah prathama rājyābhi-
33. shē¹kē Vātāpī vāstavyāya Vatsa-gōtrāya Taitrya-charanāya Nāgaśarīma-
nah putiāya Bānasarmmanē Tēgattūr-visha-
34. yē Bārādūrnāma grāmas sarvva parihāiōpēta udakapūrvvan-dattah-asya
dānasya sākshinash-shannavati saha-
35. sra vishaya prakṛitayah yōsyāpaharttā lōbhāt krōdhat prañādād-vā-sa-
pañchabhir mmahadbhiḥ pātakais-samyuktō bhavati yō ra-

V-A—

36. kshati sa punya bhāg-bhavati api chātra Manu-gītā slōkā bhavanti ||
Brahmasvantu visham ghōraṁ na visham vishanuchyatē visha-
37. mēkākīnam hanti Brahmasvam putra pautrikam bhūmi dānāt paramdā-
nan na bhūtan na bhavishyati tasyaiva haranāt pāpam na bhūtam nabhavi-
38. shyati svandātum sunahachchakyaṁ duhkam anyatā pālanaṁ dānam
vāpālanaṁ vēti dānāch-chhrēyōnu pālanaṁ sva dattam
39. para-dattam vā yō harēti vasundharām shashithim varsha sahasrāni vish-
tāyām jāyatē kīmi || asya grāmasya pūrvva dīksīmāni
40. Dutūmburppallam dakshinataḥ Paradagere pallam Paschimataḥ Kamunte-
gumdi Pallam uttarato Gottere Pallam || Chitrāśrayēna likhitam

Translation.

Be it well Success through the adorable Padmanābha, resembling (in colour) the
cloudless sky A sun illumining the clear firmament of the Jāhnavī (or Ganga)-kula,

¹ These letters are written above the line

² This letter is written below the line

³ This letter is written below the line.

possessed of fame, strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kānvâyana-sagōtra, was śrīmat Konguṇi-vaimma-dharmma-mahādhirāja

(His son) inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold, the learned and poets, skilled among those who expound and practice the science of politics in all its branches, was śrīman Mādhava-mahādhirāja

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans was śrīmad Harivaimma-mahādhirāja

His son, devoted to the worship of Brahmans gurus and gods, meditating on the feet of Nārāyaṇa, was śrīmad-Vishnugōpa mahādhirāja

His son, whose head was purified by the pollen from the lotuses the feet of Tiyanbaka, having by personal strength and valour purchased the kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrīman Mādhava-mahādhirāja

His son, the beloved sister's son of śrīmat Kṛṣṇavaimma-mahādhirāja—who, anointed with the final ablutions of the completed horse-sacrifice, was the sun to the firmament of the auspicious Kādamba-kula—having obtained the anointing to the kingdom on the couch of the lap of his divine mother, his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was named Avinīta

His son, having the three powers of increase, having the countless animals (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andani, Ālattūr, Porulare, Pelnagara and other places, author of a commentary on fifteenth canto of the Kīrātārjunīya (was Durvvinīta)

His son, the lotuses of whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was Mushkara, the second so named

His son, having the daughter of Sindhurāja, whose fame had spread all over the directions, as his mother, had the celebrated name Śrīvikrama, who was of a pure wisdom acquired from his being the abode of fourteen branches of learning and who was a rising sun in dispersing the clouds of darkness his enemies.

His son whose broad chest bore on itself the token of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the three powers, possessed of the essence of all the sciences, having gained the three objects of worldly pursuit, of virtuous life and daily increasing glory, was śrīmat Kongani-maharāja Bhūvikrama, the second so named, who, moreover, had conquered the Pallavēndra king in a terrible battle in the place named Vilanda trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of warriors forced upon by all manner of weapons, called the rāja Śrīvallabha, in the enjoyment of fortune obtained by victory in a hundred fights

His younger brother, waited upon by damsels of courage, knowledge, beauty, wisdom, reverence and fame, having made the kinsmen and subjects obey by granting presents and honours and by placing confidence, protector of the four castes according to law as said by Manu and others, protecting his subjects as a father, pleasing figure to all the four directions, having filled his own treasury by carrying off the

wealth of the hosts of his enemies whom he defeated by his own valour, his two arms eager to seize the hair of the dames of directions, always a Yama for numerous thieves the hostile army who do not bend down, having consistently with the Smritis lived for a complete hundred years was the illustrious Prithuvī-Konguni-Viuddharāja Śripurusha, the second so named. He, moreover, whose feet were illuminated with the brilliance of the myriad jewell suns in the diadems of the great kings bending down before him, the self chosen lord of Lakshmī, was named Nava-Kāma, beloved by the good (*śuśhta priyah*) his fame destroying the hosts of his enemies being the theme of song.

By his grandson, possessor of all the good qualities of his grand father ever wiping out the enemies completely from the battle field, devoted to the worship of the gods, Brahmanas and gurus, using his great wisdom in promoting the long ceased ceremonies of the gods and Brahman endowments, the illustrious Prithuvī-Kongani Mahārāja named Śripurusha, was granted, during the first year of his consecration, the village named Bāradūr in the Tēgattūr Vishaya free of all imposts, with pouring of water to Bānaśamma, son of Nāgaśamma of Vatsa gōtra and Taitīya charana, dweller at Vātāpi.

Witnesses to this gift --The existing officials of the Ninety-six thousand.

Whoso resumes this either by greediness, anger or by accident, is guilty of great sins. Whoso protects (this gift) gets the merit. Moreover, the following are the ślokas (verses) sung by Manu.—The property of the Brahmanas is a terrible poison (if seized). It is said that poison is (really) no poison, poison kills only one person, while the property of Brahmanas kills its illegal enjoyer with his sons and grandsons. Greater (merit) than the gift of land there was not and will not be, the sin of resuming the same there was not and will not be. It is very difficult to make a gift and it is also difficult to protect another's gift. Between making a gift and protection of another's gift, protection is more meritorious than making a gift. He who confiscated his own gift of land or land gifted by others will be born as a worm in ordure for sixty thousand years.

Boundaries of this village—to the east Dutūmburppallam, to the south Paradagerepallam, to the west Kamuntegundi pallam, and to the north Gottegerepallam.

Written by Chittrāśraya.

Note.

This copper plate record was found by Mr Sayyad Yusuff, a native of Sāligrāma, Krishnarājanagar taluk, while he was ploughing his lands. It was brought to the notice of this Department through Mr Śāntarāja Shastri, Pandit, Oriental Library. It is now purchased and kept in the Archæological museum.

This record contains five plates. Each plate measures $8\frac{1}{4}'' \times 2\frac{1}{4}''$. The thickness of each plate is about $\frac{1}{8}''$. These five plates are strung to a ring $3''$ in diameter. The thickness of the ring is $\frac{1}{2}''$. The ring is joined to an almond shaped seal which has on it the figure of an elephant. The ring was not cut till it was received in the Archæological Department. On the seal the figure of an elephant is very well carved. Having turned to the right and lifted its front right leg the elephant appears as if it is marching forward. The four edges of each plate are slightly thickened for the protection of the characters. Of the five plates the 1st and the 5th plates have writing only on the inner side. Each plate has five lines and each line about 44 letters. The letters are rather tall and are good.

The letters are clear. Those like ma, la, ñga, ja, ba, śa, chha, a, etc., are all in the old form. The loop of ia has joined the serif. The sign of long ū is given below. The sign of long ī is bent above and rounded inside. The sign of e is on the left. In all respects, the writing resembles the 8th century Ganga characters. Jihvāmūliya is written by joining 'pa' to 'ra'. In Plate II B, line 11 *avyuchchinnā* is written instead of *avichchinnā*.

LANGUAGE — Like many Ganga records, the present record is in the Sanskrit language and in the champu style. The language has few mistakes. In some places the omitted letters are written in between the lines. Only in the last plate a dot is put for anusvāra above the letter. Only the words stating the name of the village granted, and the boundaries are in the Kannada language.

GEOGRAPHY — It is not known where the village Bāradūr, which is said to have been granted in the record, is situated. Near Bēgūr of Bangalore Taluk there is a village by name Tēgalpattu. If this is the same as Tēgattūr, the province Tēgattapura Vishaya may have been somewhere around this village. The village Gottgere mentioned while giving the boundaries of Bāradūr is also near Tegalpattu. Probably the village Bāradūr might have been situated somewhere near Bangalore.

The Ganga genealogy given in the present record is the same as in all other famous Ganga records. The illustrious Konguni-mādhava, Harivarman, Vishnugōpa, Mādhava, Avinīta, Divinīta, Mushkara, Śrīvikrama, Bhūvikrama, his brother the illustrious prithvikonguni Śivamāra I and his grandson Śrīpurusha — this genealogy is the same and it is in the same order as in all other famous records of the Gangas of Talkād giving in each case the achievements. But regarding Śivamāra I some new information is given. From both the copper and lithic records so far found we know that Śivamāra I had the names Prithvikonguni Śivamāra, Śishta-priya and Navakāma. But in the present record it is not only stated that he had second name of Śrīpurusha but also that he lived, in accordance with the Smritis, for one hundred years. He had the name of Muttarasa. That he lived for a long time and that he had the name of Śrīpurusha also are new bits of information obtained from the present record. There are a few sentences in praise of him. But as they are like the praises of any king in general, no new information can be obtained from them. Hereafter he may be called Śrīpurusha I.

This inscription records the grant of the village Bāradūr in Tēgattūr Vishaya to Bānasarma, son of Nāgasarma of Vatsagōtia who was residing at Bādāmi. No epithet is given in the record about Bānasarma. The purpose of the grant made to an inhabitant of Bādāmi is not known. The record states that it belongs to the first year of Śrīpurusha's reign (evidently, Śrīpurusha II). From his other records it is known that he came to the throne in circa 725 A.D. During this time Chālukya Vijayāditya was ruling at Bādāmi and both the Chālukyas and the Gangas were on friendly terms. The village might have been granted to Bānasarma probably a dependent of the Chālukyas.

About Śrīpurusha II not much is mentioned. This is a grant made during the first year of his reign. In the records of his 25th, 50th and 60th regnal years and in the record of other rulers who came after him, he is praised to a great extent and many of his achievements are mentioned.

The date of the record cannot be determined merely from the details given in it. It is stated that the grant was made during his first regnal year. As it is known from his other records that he came to the throne in 725 A.D. the date of

the present record also must be 725 A D (E C VI Mg 36 record of his 25th year. E.C IV Ng 85 of 776 is the record of his 50th year)

The officials of the Gangavâdi 96,000 are stated to have been the witnesses. This is usually given in the Ganga copper plate records. The usual benediction and imprecation appear next

The writer of this record is Chitrâsiaya. It is not known whether it is the name of a person or a title

HUNSUR TALUK.

16

On the pedestal of a Jina image lying near the Jaina Basti mound inside the fort at Ratnâpurî

ಹುಣಸೂರು ತಾಲ್ಲೂಕು ರತ್ನಪುರಿ ಕೋಟೆಯೊಳಗೆ ಜೈನಬಸ್ತಿ ದಿಬ್ಬದ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಜಿನ ಬಿಂಬದ ಪೀಠದಮೇಲೆ

1	O	ಕೊಂಡ	ಯದ	ಯ ಕುಳದ
2		ಪುಸ್ತಕಗಚ್ಛದ	.	ಭಟ್ಟಾರಕ ದೇವರು

Note.

This record on the pedestal of the headless soapstone image (probably of Mahāvīra) is highly damaged and only a few letters here and there could be made out. It appears to record that a certain Bhattārika dēva (the early portion of the name lost) belonging probably to Kondakundanvaya and pustaka gachchha, consecrated the image. The characters appear to belong to about the 12th or the 13th century A D

17

On a pillar in the navaranga of the Īsvara temple at Dharmāpura, Bilikere hobli

ಬಿಳಿಕೆರೆ ಹೋಬಳಿ ಧರ್ಮಾಪುರದಲ್ಲಿ ಈಶ್ವರನ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಕಂಬವೊಂದರಮೇಲೆ

1. ಕ್ರೋಧಿ ಸಂವತ್ಸರದ ಆಶಾಡ
- 2 ಬಜಲು ಬೂವಣ ಬದ್ಧಿದರು
- 3 ಸಿವಪನ ವೊಪ್ಪ

Note

The navaranga of the Īsvara temple or the pillar in it on which the present record is engraved is said to have been presented by a person by name Būvana on the 5th of the dark half of Āśhādhā in the year Kīṭḍhi. The Śaka year is not given in the record and hence the exact date cannot be determined. The characters however appear to belong to about the 15th century A D. Sivappa is said to have been the witness for this presentation

PERIYAPATNA TALUK

18

On the pedestal of the image of Dakshināmūrti in the navaranga of the Mallikārjunasvāmi temple on the hill at Bettadpur Bettadapur, Hobli

ಬೆಟ್ಟದಪುರದ ಹೋಬಳಿ ಬೆಟ್ಟದಪುರದ ಬೆಟ್ಟದಮೇಲೆ ಮಲ್ಲಿಕಾರ್ಜುನಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಇಟ್ಟಿರುವ
ದಕ್ಷಿಣಾಮೂರ್ತಿ ವಿಗ್ರಹದ ಪೀಠದಮೇಲೆ

- 1 ಬಹುದಾನ್ಯ
- 2 ಸಂವತ್ಸರದ
- 3 ಮಾಘ ಸು ೧
- 4 ಳ್ಲು

Note

This small inscription on the pedestal of the Dakṣiṇāmūrti image merely gives the date probably of the consecration of the same image, as the first of the bright half of Māgha in the year Bahudhānya. But as no Śaka date is given, the date cannot be determined definitely. The characters, may probably belong to about the 16th century A. D. No more information is given in the record—not even the name of the person who consecrated the image or caused it to be made.

19

On a boulder in front of the Nandikamba to the north of the same Mallikārjuna temple

ಅದೇ ಮಲ್ಲಿಕಾರ್ಜುನ ದೇವಾಲಯದ ಉತ್ತರಕ್ಕೆ ಇರುವ ನಂದಿಕಂಬದ ಬೃಡದಲ್ಲಿ ಇರುವ ಹಾಸುಬಂಡೆಯ ಮೇಲೆ

- 1 ಶ್ವಸಿಲಿ ಚೆನ್ನವೀರಗಲು
- 2 ಡರ ಮೂಗ ಗಂಗಾಧ
- 3 ರೈಯನ ಶೇವೆ

Note

This record gives the name of the person who presented the Nandikamba to the Mallikārjunasvāmi temple as Gangādharaḥ, son of Śvasilī Chennavīra gauda. No date is given. The characters appear to belong to about the 18th century A. D.

NANJANGUD TALUK

20

First copper plate record in the possession of the Rāghavēndrasvāmi matt at Nanjangūd, Nanjangūd Taluk

Telugu characters and Sanskrit language

Size 15"×10½".

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕಸಬಿಯಲ್ಲಿ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲಿರುವ ಒಂದನೆಯ ತಾಮ್ರ ಶಾಸನ
ತೆಲುಗುಕ್ಷರ ಒಂದು ಹಲಗೆ

ಪ್ರಮಾಣ ೧೫"×೧೦½".

(ಮುಂಭಾಗ) —

1. ೦|ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾ
2. ಯ ಶಂಭವೇ || ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂಷ್ಠ್ರಾದಂಡಃ ಸಪಾತುವಃ | ಹೇನೂದ್ರಿಕಲಶಾಯತ್ರ
3. ಧಾತ್ರೀಭಕ್ತಶ್ರಿಯಂದಧಾ || ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಧಾಮ ಪ್ರತ್ಯೂಹ ತಿಮಿರಾಪಹಂ | ಸಗಜೋಪ್ಯಗ

- 4 ಜೋದ್ಭೂತಂ ಹರಿಣಾಪಿಚ ಪೂಜ್ಯತೇ || ಅಸ್ತಿಕ್ಷೀರಮಯಾದ್ಧೇಮೈಃ ಮಧ್ಯಮಾನಾನ್ಮಹಾಂಬುಧೇಃ |
ನವನೀತ
- 5 ಮಿಪೋದ್ಭೂತಮಪನೀಯ ತಮೋಮಹಃ || ತಸ್ಯಾಸೀತ್ತನಯಸ್ತಪೋಭಿರತುಲೈರನ್ವರ್ಧನಾಮಾ
ಬುಧಃ |
- 6 ಪುಣ್ಯೈರಸ್ಯ ಪುರೂರವಾಭುಜಬಲ್ಯರಾಯುದ್ವಿಷಾಂನಿಘ್ನತೈಃ ತಸ್ಯಾಯೋರ್ನಹುಷೋಪಿತಸ್ಯ
ತನುಜೋ ಯು
- 7 ದ್ಧೇಯಯಾತಿಕ್ಷಿತಾ | ಖ್ಯಾತಸ್ತಸ್ಯತು ತುರ್ವಸುರ್ವಸುನಿಭಃ ಶ್ರೀದೇವಯಾನೀಪತೇಃ ||
ತದ್ವಂಶೇದೇವಕೀಜಾನಿರ್ಜಙ್ಗೇ
- 8 ತಿರುಮಲಾಭಿಪಃ | ಯಶಸ್ವೀನೃಪನಾಥೇಷು ಯದೋಃಕೃಷ್ಣ ಇವಾನ್ವಯೇ ತತೋಭೂದ್ಭುಕ್ತಮಾ
ಜಾನಿರೀತ್ವರಕ್ಷಿ
- 9 ತಿಪಾಲಕಃ | ಧೈರ್ಯಾದಾರ್ಯಗುಣೋದಾರೋ ಮೌಳಿರತ್ನಂ ಮಹೀಭುಜಾಂ || ಸರ
ಸಾದುದಭೂತ್ತಸ್ಮಾನ್ನರಸಿಂ
- 10 ಹ ಕ್ಷಿತಿತ್ವರಃ | ದೇವಕೀನಂದನಾತ್ಮಾಮೋದೇವಕೀನಂದನಾದಿವ || ತತೋಪ್ಯವಾರ್ಯ
ವೀರ್ಯಶ್ರೀ ಕೃಷ್ಣರಾಜಮಹೀ
- 11 ಪತಿಃ | ಬಿಭರ್ತಿಮಣಿಕೇಯೂರಮಿವನರ್ವಾಮಹೀಭುಜೇ || ಕೀರ್ತ್ಯಾಯಸ್ಯನಮಂತಯಾಪ್ರಸೃತಯಾ
ವಿಶ್ವಂ ರುಚೈಕೈಂ ಭಜೇದಿತ್ಯಾಶಂಕೃ ಪುರಾಪುರಾರಿರಭವತ್ಫಲೇಕ್ಷಣಃ ಪ್ರಾಯಶಃ |
ಪದ್ಮಾಕ್ಷೋಪಿಚತುರ್ಭು
- 13 ಜೋಜನಿಚತುರ್ವಕ್ತ್ರೋಭವತ್ಪದ್ಮಭೂಃ | ಕಾಳೀಬದ್ಧಮಯಾದ್ರಮಾಚಕಮಲಂ
ವೀಣಾಂಚವಾಣೀಕರೇ | ಸ್ತುತೌದಾ
- 14 ಯಸ್ಸುಧೀಭಿಸ್ತ ವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ಥೋಭೂಪಾಲಾಃ ಕೃಷ್ಣರಾಜಃ
ಕ್ಷಿತಿಪತಿರಧರಿಕೃತ್ಯದುರವಾ
- 15 ರಗರ್ವಾಃ | ಅಗಂಗಾತೀರಲಂಕಾಪ್ರಧಮಚರಮಕಾದಾಚಹೇಮಾಚಲಾಂತಾದಾಸೇತೋರಧಿ
ಸಾರ್ಥಶ್ರಿ
16. ಯಮಿಹಬಹುಳೀಕೃತ್ಯಕೀರ್ತ್ಯಾಬಭಾಸೇ || ರಾಜಾಧಿರಾಜಬಿರುದಃ ಶ್ರೀರಾಜಪರಮೇಶ್ವರಃ |
ವೀರಪ್ರತಾಪಃ
17. ಶ್ರೀಕೃಷ್ಣದೇವರಾಜಮಹೀಪತಿಃ | ನೇತ್ರೇಂದುವೇದಭೂನಂಬ್ಯಾಗಣತೇ ಶಕಜನ್ಮನಾ |
ಸಾಧಾರಣಾಬ್ದೇ ಮೈಶಾ
- 18 ಖ್ಯಾಂ ಕೃಷ್ಣವೇಣೀನರಿತ್ತಟೇ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಡ್ಭ್ಯೋ ನಿರಂತರಂ |
ಪದವಾಕ್ಯಪ್ರಮಾಣಾ
- 19 ಬ್ಧಿ ಪಾರೀಣೀಭ್ಯೋ ನಿರಂಕುಶಂ || ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ಥಾಪಕೇಭ್ಯಸ್ತದಾಗಮೈಃ |
ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರೇಭ್ಯಃ
- 20 ಶ್ರೀಮದ್ವಾಗ್ಗೀಶಯೋಗಿನಾಂ || ಪಾಣಿಪಂಕಜಸಂಜಾತ ರಾಮಚಂದ್ರತಪಸ್ವಿನಾಂ |
ನಿಜಾಂತೇವಾನಿವರ್ಯೇ
- 21 ಭ್ಯೋ ವರದೇಭ್ಯೋ ವರಾರ್ಥಿನಾಂ | ವಿಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯೋ
ಭಾರ್ಯಾಭಿಸ್ತಹಿತೋಮುದಾ | ವೇದ
- 22 ವೇದಾಂಗಪಾರೀಣೈಸ್ಸಂಬ್ಯಾವದ್ಭಿಃ ಪುರೋಹಿತೈಃ || ಮಂತ್ರಿಭಿರ್ವೇಶತತ್ತ್ವಜ್ಞೈಃ
ವಿಚಾರ್ಯಜಗತೀಪ
- 23 ತಿಃ || ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭವತಿಂಚಿತ್ವಾಮಹಾಹವೇ | ಅಕ್ರಮ್ಯೋದಯಶೈಲಾಖ್ಯ ದುರ್ಗಂ ಗ
24. ಜಪತಿಪ್ರಿಯಂ ಕ್ಷತ್ರಿಯೇಷ್ಠ ಶ್ರೀನೃಸಿಂಹಾಖ್ಯ ಮಹೀಪತಿತನೂಭವಃ | ಕೃಷ್ಣರಾಜಮಹೀಪಾ
25. ಮೋದಾನಾಜ್ಞಿತ ಸುರದ್ರುಮಃ || ತತ್ತಾದೃಗ್ವಿಜಯಂಪ್ರಾಪ್ಯತತ್ತಾದೃಘ್ನರ್ಷಸಂಯುತಃ || ಮರೇನಿತ್ಯಾ
26. ಂನದಾನಾರ್ಥಂ | ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ | ದೇವನ್ಯಾಖಂಡದೀಪಾರ್ಥಂ ಭೂಯಸೇತ್ರೇಯಸೇಚ
- 27 ನಃ || ಅಸ್ಮತ್ಪ್ರಾಚೀನ ಭೂಪಾನಾಂ ಅನೇಕನುಕೃತಾಪ್ತಯೇ | ಪುತ್ರಪಾತ್ರಪ್ರಪಾತ್ರಾದಿ ರಾಜಾನಾಂ

- 28 ರಾಜ್ಯವೃದ್ಧಯೇ || ಶ್ರೀಮದ್ಭೀಮರಥೇಯತ್ರಕೃಷ್ಣವೇಣೀಂ ಸರಿದ್ವರಾಂ | ಪ್ರಾಪತತ್ಸಂಗಮ
29 ಸಂನಿಭೇ | ಗ್ರಾಮಂ ಬೆಳೆಡೋಣೇದೇಶೇ ಚಿಕ್ಕಕೂಳ್ಳೀತಿ ವಿಶ್ರುತಂ | ಪ್ರಾಚ್ಯಾಂ ಹೊನ್ನಿಟ್ಟಿಗೆ
30 ಸೃದಕ್ಷಿಣೇ | ಬಾನಾಪುರಂ ಪ್ರತೀಚ್ಯಾಂಚೆ ಹಿರೆಕೂಳ್ಳಿ ಸ್ತಧೋತ್ತರೇ | ದೇಶೇ
31 ರಿತಃಕ್ರಮಾತ್ || ಚತುಸ್ಸೀಮಾ ಸಮಾಯುಕ್ತಂ ದ್ವಿಬಾರೀಭೂಮಿಸಂಯುತಂ | ವಾಪೀಕೂಪತಟಾಕಾದ್ಯೈಃ
32 ಗೃಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ || ನಿಧಿನಿಕ್ಷೇಪ ಪಾಪಾಣಸಿದ್ಧಸಾಧ್ಯಜಲಾನ್ವಿತಂ |
33 ಬಹುಭೋಗಂ ಸಭೂರುಹಂ || ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ |
34 ಯೋಗ್ಯಭಾಗ್ಯಸಮನ್ವಿತಂ || ವಿಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯೋ ಯಶಸ್ವಿಭ್ಯೋಯಶಸ್ವಿನಾಂ |
35 ಪಾಲೋ ಮಾನನೀಯೋಮನಸ್ಸನಾಂ | ಮಂತ್ರಿಭಿರ್ದೇಶತತ್ತ್ವಜ್ಞೈಃ ವಿಚಾರ್ಯಜಗತೀಪತಿಃ ||
36 ಚಾರ್ಯಸಭ್ಯಸಾಮಾಜಕೈರ್ಯುತಃ || ಶ್ರೀದಿಗ್ವಿಜಯರಾಮಸ್ಯ ಪೂಜಾಕಾಲೇ ಮಹಾಮನಾಃ ||
37 ದಶಂ ಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ಶ್ರೀಕೃಷ್ಣರಾಜಭೂಪಾಲತಾಸನಾತ್ತಾಮೃತಾಸನಂ |
38 ಚಾರ್ಯೋವ್ಯಲಿಖದ್ವೀರಣಾತ್ಮಜಃ || ಶ್ಲೋಕಾಃ ಪತ್ರಾದಿಮಶ್ಲೋಕಮಾರಭ್ಯಪರಿಸಂಖ್ಯಯಾ |
39 ತ್ರೇಸ್ಮಿನ್ ತ್ರಯಸ್ತ್ರಿಂಶತ್ಸಹಾಮುನಾ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಭ್ರೇಯೋನುಪಾಲನಂ |
40 ತಿಪಾಲನಾದಚ್ಚುತಂ ಪದಂ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂಧರಾಂ |
41 ಪ್ಸಾ ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ || ಏಕೈವಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ |
42 ದತ್ತಾವಸುಂಧರಾ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ
43 ಭವೇತ್ || ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಧಿಃ |
44 ಭಾವಿನಃ ಪಾರ್ಥಿವಾದ್ರಾಘೋಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ ||
(ಹಿಂಭಾಗೆ) — (ವರಾಹದರೂಪಿವೆ)
ಕನ್ನಡಕ್ಕರದಲ್ಲ || ಶ್ರೀ ವಿರೂಪಾಕ್ಷ ||

1. ० । नमस्तुङ्ग शिरश्चुम्बि चन्द्रचामरचारेव । त्रैलोक्यनगरारम्भ मूलस्तम्भा
2. य शम्भवे ॥ हरेर्लीलावराहस्य दंष्ट्रादंडः स पातुवः । हेमाद्रिकलशायत्र
3. धात्रीछत्रश्रियंदधौ । कल्याणायास्तु तद्धाम प्रत्यूह तिमिरापहं । सगजोप्यग
4. जोद्धतं हरिणापिच पूज्यते ॥ अस्तिक्षीरमयाद्देवैः मध्यमानान्महाम्बुधेः । नवनीत
5. मिबोद्धतमपनीय तमोमहः ॥ तस्यासीत्तनयस्तपोभिरतुलैरन्वर्थनामाबुधः ।

- 6 पुण्यैरस्य पुरुरवाभुजबलैरायुर्द्विषां निघ्नतैः तस्यायोर्नेहुषोपितस्यतनुजो यु
7 द्वेययातिःक्षिता । ख्यातस्तस्यतु तुर्वसुर्वसुनिभः श्रीदेवयानीपतेः ॥ तद्वंशेदेवकीजानिर्जज्ञे
8 तिरुमलाभिषः । यशस्वी नृपनाथेषु यदोःकृष्ण इवान्वये ततोभूदुक्कमाजानिर्गश्वराक्षि
9 तिपालकः । धैर्यौदार्यगुणोदारो मौलिरत्नं महीभुजां ॥ सरसादुदभूत्तस्मान्नरसिं
10 हक्षितीश्वरः । देवकीनन्दनात्कामोदेवकीनन्दनादिव ॥ ततोप्यवार्थवीर्यं श्री कृष्णराजमही
11 पतिः । विभर्तिमणिकेयूरमिवसर्वां महीभुजे ॥ कीर्त्या यस्य समंतया प्रसृतया
12 विश्वं रुचैक्यं भजेदित्याशंक्य पुरापुरारिरभवत्फालेक्षणः प्रायशः । पद्माक्षोपि चतुर्भु
13 जोजनिचतुर्वक्रोभवत्पद्मभूः । काळीखड्गमयाद्रमाच कमलं वीणां च वाणीकरे
स्तुत्यौदा
14 र्यस्सुधीभिस्स विजयनगरे रत्नसिंहासनस्थो भूपालान् कृष्णराजः क्षितिपतिरधरी
कृत्यदुर्वा
15 रगवान् । आगङ्गातीरलंकाप्रथमचरमकादाच हेमाचलांतादासेतोरर्थिसार्थश्चि
16 यमिहवहुळीकृत्यकीर्त्यावभासे ॥ राजाधिराजबिरुदः श्रीराजपरमेश्वरः । वीरप्रतापः
17 श्रीकृष्णदेवराजमहीपतिः । नेत्रेन्दुवेदभूसंख्यागणितेशकजन्मना । साधारणाब्दे वैशा
18 ख्यां कृष्णवेणीसरित्ते । श्रीमत्परमहंसाख्यपरिव्राड्भ्यो निरंतरं । पदवाक्यप्रमाणा
19 ष्धिपारीणेभ्यो निरंकुशं ॥ श्रीमद्वेणवसिद्धांतस्थापकेभ्यस्सदागमैः । सर्वतन्त्रस्वतन्त्रेभ्यः
20 श्रीमद्वागीशयोगिनां ॥ पाणिपंकजसंजात रामचन्द्रतपस्विनां । निजान्तेवासिवर्ये
21 भ्यो वरदेभ्यो वरार्थिनां । विबुधेन्द्रयतीन्द्रेभ्यो भार्याभिस्सहितो मुदा । वेद
22 वेदाङ्गपारीणैस्संख्यावाद्धिः पुरोहितैः ॥ मन्त्रिभिर्देवतत्वज्ञैर्विचार्यजगतीप
23 तिः ॥ प्रतापरुद्रमत्तेभर्पतिं जित्वा महाहवे । आक्रम्योदयशैलाख्यदुर्गं ग
24 जपतिप्रियं क्षत्रियेद् श्रीनृसिंहाख्य महीपतितनूभवः । कृष्णराजमहीपा
25 लो दानाजितसुरद्रुमः ॥ तत्तादृग्विजयं प्राप्य तत्तादृघर्षसंयुतः ॥ मठे नित्या
26 न्नदानार्थं । रामचन्द्रार्चनायच । देवस्याखण्डदीपार्थं भूयसे श्रेयसे च
27 नः ॥ अस्सत्प्राचीनभूपानां अनेकमुकृतामये । पुत्रपौत्रप्रपौत्रादि राजानां
28 राज्यवृद्धये ॥ श्रीमद्भूमिरथी यत्र कृष्णवेणी सरिद्वरां । प्राप तत्सङ्गमक्षेत्रे प्रयागक्षेत्र
29 संनिभे । ग्रामं वेळडोणेदेशे चिक्ककूळीति विश्रुतं । प्राच्यां हौनिदगे बोम्मनहाळू य
30 स्य दक्षिणे । खानापुरं प्रतीच्यां च हिरेकूळिस्तथोत्तरे । देशे कोळ्ळूर मोदरकल्लुद्राप
31 रितः क्रमात् ॥ चतुस्सीमासमायुक्तं द्विखारीभूमिसंयुतं । वापीकूपतटाकाद्यै
32 र्गृहारामैश्च संयुतं ॥ निधिनिक्षेपपाषाणसिद्धसाध्यजलान्वितं । अक्षीणागामिसंयुक्तं
33 बहुभोगं समूहं ॥ शिष्यप्रशिष्यसंभोगयोग्यं विनिमयोचितं । दानार्थधर्मविक्रीति
34 योग्यभाग्यसमन्वितं ॥ विबुधेन्द्रयतीन्द्रेभ्यो यशस्विभ्यो यशस्विनां । कृष्णराजमही
35 पालो माननीयो मनस्विनां । मन्त्रिभिर्देवतत्वज्ञैर्विचार्यजगतीपतिः ॥ ऋत्विक्पुरोहिता
36 चार्यसभ्यसामाजकैर्युतः ॥ श्रीदिग्विजयरामस्य पूजाकाले महामनाः ॥ सहिरण्यो
37 दकं धारापूर्वकं दत्तवान्मुदा ॥ श्रीकृष्णराजभूपालशासनात्ताम्रशासनं । कुशलो मङ्गणा
38 चार्यो व्यलिखद्दीरणात्मजः ॥ श्लोकाः पत्रादिमश्लोकमारभ्य परिसङ्गृह्यया । लिखिता-
स्ताम्रप
39 त्रेस्मिन् त्रयस्त्रिंशत्सहामुना ॥ दानपालनयोर्मध्ये दानाल्लेयोनुपालनं । दानात्स्वर्गमवाप्नो
40 ति पालनादक्षुतंपद ॥ स्वदत्तां परदत्तां वा यो हरेत वसुन्धरां । षष्ठिवर्षसहस्राणि विं
41 ष्ठायां जायते क्रिमिः ॥ एकैव भगिनी लोके सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्र

- 42 दत्ता वसुन्धरा ॥ स्वदत्ता द्विगुणं पुण्यं पदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फलं
 43 भवेत् ॥ सामान्योयं धर्मसेतुर्नृपाणां कालेकाले पालनीयो भवद्भिः । सर्वानेतान्
 44 भाविनः पार्थिवेन्द्रान् भूयाभूयो याचते रामचन्द्रः ॥
 I-B—

॥ श्रीविरूपाक्ष ॥ ०

Transliteration.

Front—

- 1 ० । namas-tunga-śiraś-chumbi chandra-chāmara-châravê । traî-lôkya nagaiâ-
 rambha mûla stambhâ-
 2 ya Śaṁbhavê ॥ Harêr-lîlâ-varâhasya damshtîrâ damdah sa pâtuvah । Hêmâdri
 kalasâ yatra
 3 dhâtîrî chhatra-sriyam dadhau ॥ kalyânâyâstu tad dhâma pratyûha
 timirâpaham sagajôpy-Aga-
 4 jôdbhûtam Harinâpicha pûjyâtê ॥ asti kshîra-mayâd dēvaiḥ madhyamânân-
 mahâmbudhêḥ । navañita-
 5 m ivôdbhûtam apanîya tamômahah ॥ tasyâsît tanayas tapôbhûtatulair-
 anvarthanâmâ Budhah ।
 6 punyair-asya Purûṇavâ bhujabalaîr-Âyur-dvishâm nighnataîḥ । tasy-Âyur
 Nahushôpi tasya tanujô yu
 7 ddhê Yayâtîḥ kshîtau । khyâtas-tasya tu Tui vasur vasumbhah Śrî
 Dēvayânîpatêḥ ॥ tad-vamsê Dēvakî-jânîr jajñê
 8 Trumalâbhîpah । yasasvî nrîpanâthêshu Yadôḥ Kṛṣṇna ivânvayê ।
 tatôbhûd Bukkamâjânîr Îśvarakshi-
 9 tipâlakah । dhanyaudâîya-gunôdârô mauli ratnam mahîbhujâm ॥ sarasâd
 udabhût tasmân Narasim-
 10 ha kshîtisvarah । Dēvakî-nandanât Kâmô Dēvakî-nandanâd iva ॥
 tatôpy-avârya-vîrya śrî Kṛṣṇna râja mahî-
 11 patîḥ । bibharti manikêyûranî-iva sarvâm mahîbhujê । kîrtyâ yasya
 samantayâprasritayâ
 12 viśvam ruchaikyam bhajêd ityâśamkya purâ purâîr abhavat Phâlêkshanah
 prâyasâḥ । Padmâkshôpi chaturbhu-
 13 jôjam Chaturvaktrô bhavat Padmabhûḥ Kâlî khadgam ayâd Ramâcha
 kamalam vînâmcha Vâñî-karê ॥ stutyaudâ-
 14 iyas-sudhîbhis-sa-Vijayanagarê ratna simhâsanasthô bhûpâlân Kṛṣṇna
 Râjah kshîtipatîradharî kritya durvâ
 15 ragavân । Gangâtîra Lamkâ prathama charamakâdâcha Hêmâchalâmtâd
 â Sêtorarthî sârtha śrî-
 16 yamiha bahulîkritya kîrtyâ babhâse ॥ râjâdhirâja birudah śrî râja
 paramêśvarah vîrapîatâpah
 17 śrî Kṛṣṇnadēvarâja mahîpatîḥ ॥ nêtrêndu Vêda-bhû-samkhyâ ganîtê
 Śaka janmanâ । sâdhâranâbdê Vaisâ-
 18 khyâm Kṛṣṇnavênî sarittatê ॥ Śrîmat paramahamsâkhyâ pañvîrâdbhyô
 nîramtaram । padavâkya pramânâ-
 19 bdhi pânînbhyô namkusam ॥ śrîmad Vaisṇava siddhâmta sthâpakêbhyas-
 sadâgamaiḥ । sarvatamtra svatamtrêbhyah

20. śrīmad Vāgīśayōginām || pāṇipamkaja samjāta Rāmachandra tapasvinām |
 21. niyāntēvāsi varyē-
 bhyō varadēbhyō varārthinām Vibudhēndra yatīndrēbhyō bhāryābhis
 22. sahitō mudā Vēda-
 vēdānga pārināis-samkhyāvadbbih purōhitaib || māntribhih dēsatatvajñaih
 23. vichārya jagatī pa-
 tih || Pratāparudramattēbhapatim jivāmahāhavē | ākranyōdaya-sailākhyā
 24. durgam Ga-
 japatipriyam | kshatryēt sri Nrisimbākhyamahīpati tanūbhavah | Krishna
 25. Rājamahīpā-
 lō dānā-jita suradrumah || tat tādṛig vijayam prāpya tat tādriḡ gharsha
 26. samyutah || mathē nityā-
 mna-dānārtham | Rāmachandrārchanāyacha dēvasy-ākhamḍa dipārtham
 27. bhūyasē śrēyasē-
 nah || asmat prāchīna bhūpānām anēka sukritāptayē | putra-pautra pra-
 28. pautiādi iājanām
 iājyavridhayē || sīmad Bhīmaīathī yatra Krishnavēnīm sandvarām |
 29. prāpa tat-samgamaksbētrē Prayāgakshētra
 samnibhē | grāmam Beladonēdēsē Chikkakūlliti visritam | prāchyām
 30. Homnittige Bommanahālū ya-
 sya dakshīnē | Khanāpuram pratīchyām cha Hirekūllis-tathōttare | dēsē
 31. Kollūrū Modarakallū dvāpa-
 ritah kramāt || chatus sīmā samāyuktam dvikhārī bhūmī samyutam | vāpī-
 32. kūpa-tatākādyai
 1-grihāīamaścha samyutam || mīdhī-nikshēpa-pāshāna-siddha-sādhyā
 33. jalānvitam ākshīnāgāmī samyuktam
 bahubhōgam sabhūruham || śīshya-praśīshya sambhōga yōgyam vimimayō-
 34. chitam | dānārtha dharma vikrīti
 yōgya bhāgya samanvitam || Vibudhēndra yatīndrēbhyō yasasvibhyō
 35. yasasvinām | Krishna-Rāya mahī-
 pālō mānanīyō manasvanām || māntribhir dēsatatvajñair vichārya
 36. jagatīpatih || ritvik-purōhitā-
 chārya sabhya sāmājikan yutah || sri Dig-vijaya-Rāmasya pūjākālē
 37. mahāmanāh || sahiranyō-
 dakam dhārā-pūrvakam dattavān-mudā || śrī Krishna-rāja-bhūpāla śāsanāt
 38. tāmra śāsanam | kusalō Mamganā-
 chāryō vyākhya Vīranātmaḡah || ślōkāh patrādīmaślōkamārābhya |
 39. parisamkhyayā | likhitās tāmrapa-
 tiēsmin trayastrimśat sahāmūnā || dānapālanayōr madhyē dānāchihrēyōnu-
 40. pālanam | dānāt svargam avāpnō-
 ti pālanādachchutampadam || svadattām paradattām vā yōharēta
 41. vasumdhārām | shashthi-varsha sahasā ni vim-
 shthāyām jāyatē krimih || ēkaiva bhaginī lōkē sarvēshām ēva bhūbhujām |
 42. na-bhōjyā na-kara grāhyā vipra-
 dattā vasumdhārā || svadattā dvigunam punyam paradattānupālanam
 43. paradattāpa hārēna svadattam nishphalam
 bhavēt || sāmānyōyam dharmasētui nripānām Kālē-Kālē pālanīyō
 44. bhavadbbih | sarvānētām
 Bhāvinah pārthimardra bhūyo bhūyō yāchatē Rāmachandrah ||

O ॥ śrī Virūpaksha ॥0 (in Kannada character)

Note

(see M. A. R. 1917, Para 111)

This and the following copper plate records belonging to the Raghavendraswamy matt at Nanjangud have been noticed by Mr R. Narasimhachar in M.A.R. 1917. The text and transliteration of those records have now been published with Mr. R. Narasimhachar's note on them

This copper plate inscription consists of only one plate measuring 15" by 10½" engraved in Telugu characters. After invocation of Sambhu, the Boar incarnation of Vishnu and Ganapati in three separate verses, the record proceeds to give the Puranic genealogy from the Moon to Turvasu. Then the pedigree of Krishna Dēva-Rāja is given thus—In the line of Turvasu was born Tiumala, husband of Dēvaki; his son was Īśvara, husband of Bukkamā, his son was Narasimha, his son Krishna-Rāja. We are then told that in the month of Vaisākha of the year Sādhārana corresponding to the Śaka year reckoned by the eyes, the moon, the Vēdas and the earth (1412) on the bank of the Krishnavēnī, the rājādhirāja rājaparamēśvara vīrapratāpa Krishna-Dēva Rāja, son of the lord of the Kshatriyas Narasimha-mahīpati, granted, on the happy occasion of the achievement of victory in battle over Pratāpa-Rudra and the capture of his favourite fort Udayagiri, for the welfare of his ancestors, himself and posterity, the village Chikka-Kūli consisting of two *khāris* of land situated in Beladone dēsa, at the holy confluence of the Krishnavēnī and the Bhīmarathi, with all the usual rights, at the time of the worship of Digvijaya Rāma, to the *paramahansa parivrajakāchārya, padavākya pramānābdhi-pārīna Vaishnava-siddhānta sthāpaka, sarvatantra-svatantra*, Vibudhēndia-yatindra, disciple of Rāmachandra who was the spiritual son (*Karakamula-sanjāta*) of Vāgīśa-yōgi. The grant was made by the king in the company of his queens, ministers, ritviks, purōhitas and court pandits in order to provide for the daily gifts of food, the worship of the god Rāmachandra and the maintenance of perpetual lamps in the matha. The village was to be enjoyed by the svāmi and his successors in perpetuity. Its boundaries are given thus—to the east Honnittige and Bommanahālu, to the south Khānāpura, to the west Hire-Kūli and to the north Kollūru and Modarakallu. By order of the king the grant was engraved by Manganāchārya, son of Vīrana. The number of verses in the inscription is given as 33. Then follow five usual final verses, and the signature of the King—śrī Virūpaksha in Kannada characters. The figure of a boar, the Vijayanagar crest, is carved at the bottom of the plate.

All the copper grants of this king that have been hitherto met with in Mysore are in Nāgarī characters. They generally consist of 3 plates. But the present grant which consists of only one plate, is engraved in Telugu characters. Further the date given corresponds to 1490 A. D. which is about 19 years early for this king seeing that he came to the throne only in 1509. From the other records of this king we learn that he captured Udayagiri in 1513 A. D. but the present record leads us to suppose that this event took place in 1490. The omission of the *paksha, tithi* and *vāra* is also unusual. These circumstances raise a reasonable doubt as to the genuineness of the plate. There is also another circumstance to be considered. Two images of Rāma are mentioned in connection with Madhva mathas. Digvijaya Rāma named in this record is the one which is said to have been consecrated by Madhvāchārya and worshipped by him, the other image named Mūla-Rāma, is the one which is said to have been acquired by Naraharī-tīrtha, disciple of

Madhvāchārya It is also said that the former is in the possession of the Uttarādi matha. If this is true, its mention in the present record is inexplicable.

21

Second copper plate record in the same matt (Plate XIV)
Nāgarī characters and Sanskrit language

Size 11½" × 7½"

(3 plates with ring)

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮರದಲ್ಲಿರುವ ಎರಡನೆಯ ತಾಮ್ರಶಾಸನ—ನಾಗರಾಕ್ಷರ ಸಂಸ್ಕೃತ ಭಾಷೆ

ಪ್ರಮಾಣ ೧೧ ೧/೨" × ೭ ೧/೨"

(3 ಹಲಗೆಗಳು, ಉಂಗುರ ಸಹ)

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)—

- 1 ಶುಭಮಸ್ತು ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ—ನಮಸ್ತುಂಗಶಿರಶ್ಚಂ
- 2 ಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಹರೇ
- 3 ಲ್ಲಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಧಸ್ತಪಾತುವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರ ಧಾ
- 4 ಶ್ರೀಶ್ಚತ್ವರೈಶ್ಚಿದದೌ ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ಧಾಮ ಪ್ರತ್ಯೂಹ ತಿಮಿರಾಪಹಂ ಯದ್ಗಜೋಪ್ಯ
ಗಜೋ
- 5 ದ್ವೃತಂ ಪಂಚಾಸ್ತೇನಾಪಿ ಲಾಲಿತಂ |—ಜಯತಿ ಕ್ಷೀರಜಲಧೇರ್ಜಾತಂ ಸವ್ಯೇಕ್ಷಣಂ ಹರೇಃ ಅಲಂಬ
- 6 ನಂ ಚಕ್ರೋರಾಣಾ ಮಮರಾಯುಷ್ಯರಂ ಮಹಃ—ಪೌತ್ರಸ್ತಸ್ಯ ಪೂರೂರವಾ ಬುಧ ಸುತಸ್ತಸ್ಯಾಯುರ
- 7 ಸ್ಯಾತ್ಮಜಸ್ತಂಜಜ್ಞೇ ನಹುಷೋ ಯಯಾತಿರಭವತ್ಸ್ಯಾಚ್ಚ ಪೂರುಸ ತಃ—ತದ್ವಂಶೇ ಭರತೋ ಬಭೂ
- 8 ವ ನೃಪತಿ ಸ್ತತ್ಸಂತತಶಂತನುಸ್ತತ್ಯೋ ವಿದ್ಯೋಭಿಮನ್ಯುರುಧಭೂತ್ಸ್ಯಾತ್ಪರಿಕ್ಷಿ
- 9 ತ್ತತಃ—ನಂವಸ್ತಸ್ಯಾಪ್ಯಮೋಸಾಸಮಜನಿನವಮಸ್ತಸ್ಯ ರಾಜ್ಞಶ್ಚಳಿಕೃಷ್ಣಾಪಸ್ತಸ್ತ
- 10 ಪ್ರಮ ಶ್ರೀಪತಿ ರುಚಿರ ಭವ ದ್ರಾಜ ಪೂರ್ವೋ ನರೇಂದ್ರಃ—ತಸ್ಯಾಸ್ಮಿ ದ್ವಿಜ್ಜಳೇಂದ್ರೋ ದಶಮ
- 11 ಇಹ ನೃಪೋ ವೀರಹಂಮಾಳಿರಾಯ ಸ್ತಾರ್ತೀ ಯೀ ಕೋಮುರಾರಾ ಕೃತ ನತಿ ರುದಭೂತ್ಸ್ಯಮಾ
- 12 ಯಾ ಪುರೀಶಃ—ತತ್ಪರ್ಯೋಜನಿ ತಾತ ಪಿನಮಮಹೀಪಾಲೋ ನಿಜಾಲೋಕನತ್ರ
- 13 ಸ್ತಾ ಮಿತ್ರ ಗಣಸ್ತತೋಜನಿ ಹರಃ ದುರ್ಗಾಣಿ ಸಪ್ತಾಹಿತಾತ್—ಅನ್ವೈ ಕೇನ ಸಸೋ
- 14 ಮಿ ದೇವ ನೃಪತಿ ಸ್ತಸ್ಯೈವ ಜಜ್ಞ ಸುತೋ ಪೀರೋ ರಾಘವ ದೇವರಾಡಿತಿ ತತಃ ಶ್ರೀ ಪಿನ್ನ
- 15 ಮೋ ಭೂಪತಿಃ ಅರವೀಟಿನಗರೀ ವಿಭೋ ರಭೂದಸ್ಯ ಬುಕ್ಕಧರಣೀಪತಿಃ
- 16 ತಃ—ಯೇನ ಸಾಳುವ ನೃಪಿಂಹರಾಜ್ಯಮಪ್ಯೇಧವಾನ ಮಹಸಾನ್ಧಿರೀ ಕೃತಂ ಸ್ಯಃ ಕಾಮಿನೀಃ
- 17 ಸ್ಯ ತನುಕಾಂತಿಭಿ ರಾಕ್ಷಪಂತೀಂ ಬುಕ್ಕಾವನೀಶತಿಲಕೋ ಬುಧ ಕಲ್ಪಶಾಖೀ ಕಲ್ಯಾಣೀನೀಂ ಕ
- 18 ಮಲನಾಭ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಬಲ್ಲಾಂಬಿಕಾ ಮುದವಹದ್ವಹು ಮಾನ್ಯಶೀಲಾಂ ಸುತೇ
- 19 ವ ಕಲಶಾಂಬುಧೇ ಸ್ವರಭಿಲಾಶುಗಂ ಮಾಧವಾತ್ಕುಮಾರ ಪಿವಶಂಕರಾತ್ಕುಲಮ
- 20 ಹೀಭೃತಃ ಕನ್ಯಕಾ—ಜಯಂತ ಮಸುರ ಪ್ರಭೋ ರಪಿ ಶಚೀವ ಬುಕ್ಕಾಧಿಪಾತ್ ಶ್ರುತಂ ಜ
- 21 ಗತಿಬಲ್ಲಮಾ ಲಭತ ರಾಮರಾಜಂ ಸುತಂ—ಶ್ರೀ ರಾಮರಾಜ ಕ್ಷಿತಿಪಸ್ಯ ಚಿಂತಮ
- 22 ಣೇ ರಥಿ ಕದಂಬಕಾನಾಂ—ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರುಹ ಲೋಚನಸ್ಯ ಲಕ್ಯಾಂಬಿಕಾಮು
- 23 ಪ್ಯ ಮಹಿಷ್ಯ ಲಾಸೀತ್ | ತಸ್ಯಾಧಿಕೃತ್ಸಮ ಭವತ್ಸನಯಸ್ತ ಪೂರ್ಣಿ ಶ್ರೀ ರಂಗ
- 24 ರಾಜ ನೃಪತಿ ಶ್ಯಶಿವಂಶ ದೀಪಃ—ಆಸಃ ಸಮುಲ್ಲಸತಿ ಧಾಮನಿ
- 25 ಯಸ್ಯ ಚಿತ್ರಂ ನೇತ್ರಾಣಿ ಪೈರಿ ಸುದೃಶಾಂಚ ನಿರಂಜನಾನಿ—ಶತೀಂ ತಿರುಮ
- 26 ಲಾಂಬಿಕಾಂ ಚರಿತ ಲೀಲಯಾರುಂಧತಿ ಪ್ರಧಾಮಪಿ ತಿಕ್ಷಯಾ ವಸುಮತಿ ಯಶೋ
- 27 ರುಂಧತೀಂ—ಹಿಮಾಂಶುರಿವ ರೋಹಿಣೀಂ ಹೃದಯ ಹಾರಿಣೀಂ ಸದ್ಗುಣೈರಮೋ
- 28 ದತ ಸಧರ್ಮಿಣೀ ಮಯಮವಾ—ಪ್ಯ ವೀರಾಗ್ರಣೀ—ರಚಿತ ನಯವಿ
- 29 ಚಾರಂ ರಾಮರಾಜಂ ಚ ಧೀರಂ ವರ ತಿರುಮಲರಾಯಂ ವೆಂಕ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)——

- 30 ಟಾದ್ರಿ ಕ್ಷಿತಿಶಂ ಅಜನಯತನ ಏತಾನಾನು ಪೂರ್ವ್ಯಾ ಕುಮಾರಾ
 31 ನಿಹ ತಿರುಮಲ ದೇವ್ಯಾಮೇವ ರಾಜಾ ಮಹಾಜೋಃ—ಸಕಲ ಭುವನ ಕಂಟಕಾ
 32 ನರಾತಿಣೀ ನಮಿತಿ ನಿಹತ್ಯ ಸ ರಾಮರಾಜ ನೀರಃ—ಭರತ ಮನು ಭಗೀರಥಾ
 33 ದಿ ರಾಜ ಪ್ರಥಿತ ಯಶಾಃ ಪ್ರಶಶಾಸ ಚಕ್ರಮುವ್ಯಾಃ—ತ್ರಿಷು ಶ್ರೀರಂಗ ಕ್ಷ್ಮಾ ಪರಿಬೃಥ ಕು
 34 ಮಾರೇಷ್ಟಧಿರಣಂ ವಿಜಿತಾರಿ ಕ್ಷ್ಮಾಪಾಂ ಸ್ತಿರುಮಲಮಹಾರಾಯ ನೃಪತಿಃ ಮಹಾ
 35 ಜಾ ಸ್ನಾಮ್ರಾಜ್ಯೇ ಸುಮತಿ ರಭಿಷಿಕ್ತೋ ನಿರುಪಮೇ ಶಶಾಸೋರ್ವೀಮಪಿ ತಿಸೃಷು
 36 ಮೂರ್ತಿರ್ನಿಷ್ಠಿ ವ ಹರಿಃ ಯಶಸ್ವಿನಾಮಗ್ರಸರಸ್ಯ ಯಸ್ಯ ಪಟ್ಟಾಭಿಷೇಕೇ ಸತಿ ಪಾರ್ಥಿ
 37 ಪೇಂದೋಃ—ದಾನಾಂಬು ಪೂರೈರಭಿಷಿಕ್ತೃ ಮಾನಾದೇವೀ ಪದಂ ಭೂಮಿರಿಯಂಜಗಾಹೇ
 38 ಯನ್ಮಿಶ್ರ ಶಾಸತ್ಯೇಕ ವೀರೇ ಧರಿತ್ರಿಮೇಣಾಕ್ಷೀಣಾಮೇವ ಕಾಶ್ಯಂ ವಿಲಗ್ನೇಕೌಟ
 39 ಲ್ಯಂ ತತ್ಕುಂತಲೇ ಕರ್ಕಶತ್ವಂಕದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಕಟಾಕ್ಷೇ—ಅನಂತರಂ ತ
 40 ತ್ತನಯಃ ಪ್ರತಿತಶ್ಚಕಾನ್ತಿ ಹಸ್ತಾಪಜಿತ ದ್ವಿಶಾಖೀ ಶ್ರೀ ವೆಂಗಳಂಬ ಚರ
 41 ಪುಣ್ಯರಾಶಿ ಶ್ರೀರಂಗರಾಯಃ ಶ್ರಿತ ಭಾಗಧೇಯ ವಾರಾಶಿ ಗಾಂಭೀರ್ಯ್ಯ ವಿಶೇಷ ದು
 42 ಯ್ಯಶಾಶ್ಚ ರಾಶಿ ದುರ್ಗೌಕ ವಿಭಾವಯ್ಯಾಃ—ಪರಾಪ್ತದಿಗ್ರಾಯ ಮನಃ ಪ್ರಕಾಮ ಭಯಂಕರ
 43 ಶ್ಯಾಂಗಧರಾಂತ ರಂಗಃ—ಹತರಿಪುರ ನಿಮೇಷಾನೋಕ ಹೋಯಾಚ ಕಾನಾಂ ಹೊಶಬಿ
 44 ರುದರ ಗಂಡೋ ರಾಯರಾ ಉತ್ತಮಿಂಡಃ—ಮಹಿತ ಚರಿತ ಧನ್ಯೋ ಮಂಣಿಯಾ ನಾಮುಲಾದಿ
- ಪ್ರಕ
- 45 ಟಿತ ಬಿರುದ ಶ್ರೀಃ ಪಾಟಿತಾ ರಾತಿರೋಕಃ—ಉಭಯ ದಲ ಪಿತಾಮಹೋನತಾನಾಮ ಭಯ ಪ
 46. ದೊರ್ಪಣ ತತ್ಪರೋ ರಿಪುಣಾಂ ಅಯ ಮವಹಲು ರಾಯ ಮಾನಪದ್ವೀತ್ಯಬಿಲಜನೈರಭಿ
- ಧೀಯ
- 47 ಮಾನಧಾಮಾ—ತಾಂಡವಿತೋದಯೋ ಬಿರುದ ಮನ್ಯರಗಂಡ ತಯೋದ್ಧಂಡ ಬಲೋತ್ಕಲೇಂದ್ರ
 48 ಜಯ ಪಂಡಿತ ವೀರಯುತಃ—ಚಂಡಿಮಶಾಲಿ ಬಾಹುಬಲದಂಡಿತ ಮೈರಿಗಣೋ ಗಂಡರ
 49. ಗೂಲಿ ಮನ್ಯಪೂಲಿಮಾನ್ಯ ಮಹಾಬಿರುದಃ ಸಾರವೀರರಮಯಾ ಸಮುಲ್ಲಸನ್ನಾರವೀಟಿಪು
 50 ರಹಾರನಾಯಕಃ—ಕುಂಡಲೀಶ್ವರ ಮಹಾಭುಜ ಶ್ರಯನ್ಮಂಡಲೀಕ ಧರಣೀ ವರಾಹ
 51 ತಾಂ—ಚಾಲಿಕ್ಕ ಚಕ್ರವರ್ತಿ ಮೋಣಿಕ್ಕ ಮಹಾಕಿರೀಟ ಮಹನೀಯಃ ಏ ಬಿರುದರಾಯರಾಹತ
 52 ವೇಶ್ಯೈಕ ಭುಜಂಗ ರಮಣೀಯಃ—ಓಷಧಿ ಪತ್ಯುಪಮಾಯಿತ ಗಂಡಸೋಷಣ ರೂಪಜಿ
 53 ತಾನಮ ಕಾಂಡಃ—ಭಾಷೆಗೆ ತಪ್ಪುವರಾಯರ ಗಂಡಃ ಪೋಷಣ ನಿರ್ಭರ ಭೂನವ ಬಂಡಃ
 54 ರಾಜಾಧಿರಾಜ ಸ್ತೇಜನ್ವೀ ಶ್ರೀ ರಾಜಪರಮೇಶ್ವರಃ ಶಿಷ್ಟಶಂರಕ್ಷಣ ಪರೋ ದುಷ್ಟ
 55. ಶಾರ್ದೂಲ ಮರ್ದನಃ ಇತ್ಯಾದಿ ಬಿರುದೈರ್ವಂದಿತತ್ಯಾ ನಿತ್ಯಮಭಿಷ್ಠತಃ—ಕಾಂಭಜ
 56. ಭೋಜಕಾಲಿಂಗ ಕರಹಟಾದಿ ಪಾರ್ಥಿವೈಃ—ಪ್ರತಿಹಾರ ಪದಂ ಪ್ರಾಪ್ತೈಃ ಪ್ರಸ್ತುತಸ್ತುತಿ
 57. ಘೋಷಣಃ ಸೋಯಂ ಶ್ರೀರಂಗರಾಯ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋ ರತ್ನಸಿಂಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನೀತ್ಯಾನಿರ
 58. ಸ್ಯ ನೃಗನಲನಹಷಾ ನಪ್ಯವನ್ಯಾಮಧಾನ್ಯಾ—ಆ ಸೇತೋರಾಸುಮೇರೋರವನಿಸುರನುತಃ
- ಸ್ವರಮಾ
59. ಜೋದಯಾದ್ರೇ ರಾಪಾಶ್ಚಾತ್ಯಾ ಚಲಾಂತಾದಬಿಲ ಹೃದಯಮಾವರ್ಜ್ಯ ರಾಜ್ಯಂ ಪ್ರಶಾಸ್ತಿ
 ತುಭಮಸ್ತು ಓಂ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)——

- 60 ಅತ್ಪರತ್ವ ಪಯೋಧೀಂದು ಗಣಿತೇ ಶಕ ವತ್ಸರೇ | ಯುವ ಸಂವತ್ಸರೇ
 61 ಖ್ಯಾತೇ ಮಾಸಿ ಚಾಷಾಢ ನಾಮನಿ | ಪಕ್ಷೇವಳಕ್ಷೇ ಪುಣ್ಯಾಯಾಂ ಪ್ರಥಮ ದ್ವಾ
 62 ದಶೀ ತಿಥೌ ಪೆರುಕೊಂಡ ಪುರಾವಾಸ ರಾಮಚಂದ್ರಸ್ಯ ಸನ್ನಿಧೌ—ಪದವಾಕ್ಯ ಪ್ರಮಾ
 63 ಣಾಬ್ಧಿ ಪಾರಗಾಯ ಸುಯೋಗಿನೇ—ಸರ್ವಶಾಸ್ತ್ರಪ್ರಸೂ ನಾರ್ಧಸೌರಭೃಸರಪಟ್ಟ
 64. ದೇ ವಿಜಯೀಂದ್ರ ಸತೀಧೇಂದ್ರೇ ನಿಶ್ಯೇನ್ಸಿಗ್ಧತರಾಯಚ—ರಘುನಂದನ ತೀರ್ಥ ಶ್ರೀಪಾ
 65. ದ ಹಸ್ತಾಂಬು ಜನ್ಮನೇ—ಸುರೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದ ಗುರವೇ ಪರಮಾತ್ಮನೇ ಚೋಳ

- 66 ಮಂಡಲರಾಜ್ಯಸ್ಥಂ ತಂಜಾಪೂನೀಮ್ನಿ ಚಸ್ಥಿತಂ ನಿತ್ಯ ವಿನೋದ ಶ್ರೀವಲ
67 ನಾಡೌ ಪಾತ್ಮೋಚ ಕೀರ್ತಿತಂ—ವಡವಿಲ್ಲವ ನಲ್ಲೂರೋಸ್ಸೀಮಾಂತಾತ್ಪ್ಪಗ್ಗಿಶಿಸ್ತಿ
68 ತಂ ತೊಡುವೆಲ್ಲ ಶ್ರೀಶಂಬಿಯಂ ಉಡಿಗ್ರಾಮ ನೀಮಾಂತ ದಕ್ಷಿಣಂ—ಕಾಟ್ಟತ್ತೊಟ್ಟಗ್ರಾ
69 ಮನತ್ತಾ ತ್ವೀಮಾಂತಾದಪಿ ಪಶ್ಚಿಮಂ—ತಿರುಕ್ಕರ್ಹಾಪೂರೋ೯ ಪೈತ್ತಿವೆಲಿ ನೀಮಾಂತಯೋರ
70. ಪಿ—ವೆಚ್ಚಾರ್ ಶ್ರೀ ಭೋಗವನ್ನದ್ಯಾರುತ್ತರತ ಸ್ಥಿತಂ—ಪುದುಕ್ಕುಡಿಗ್ರಾಮ ಕೇಣಯುತಂ ಕಣ
71 ಶಶೋಭಿತಂ—ಪಂಚಾಶತ್ಪರಿ ಮಿತಾಭಿವೃರ್ತಿಭಿಶ್ಚ ನಮಸ್ವಿತಂ—ನಾವಲೂರಿತಿ
72 ವಿಖ್ಯಾತ ಗ್ರಾಮಸ್ಯ ಪ್ರತಿನಾಮಕಂ—ರಾಮಚಂದ್ರಪುರಂ ಚೇತಿ ಶ್ರಿತಂ ವಾಸ್ತುಪ
73 ಶೋಭಿತಂ—ಆ ಚಂದ್ರಾಮಿಮಂ ಗ್ರಾಮ ಮಗ್ರಹಾರಂ ವಿಧಿಸ್ತತಃ—ತಿಂಮಪಾಂಬುಧಿ ಚ
74 ದ್ರಸ್ಯ ನಿತ್ಯಂ ಧರ್ಮಪ್ರವೃರ್ತಿನಃ—ವೀರ ಶ್ರೀ ಚವ್ವಭೂಪಸ್ಯ ವಿಜ್ಞಪ್ತಿ ಮನುಪಾಲಯ೯
75. ಸರ್ವಮಾನ್ಯಂ ಚತುಸ್ಸೀಮಾ ಸಂಯುತಂ ಚ ಸಮಂತತಃ—ನಿಧಿಶ್ಚಾಪ್ಪಭೋ
76 ಗ ಸ್ವೀಕಾರೈಶ್ಚ ಸಮಸ್ವಿತಂ—ದಾನಾಧಮನ ವಿಕ್ರೀತಿ ಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ
77 ಶ್ರೀರಂಗರಾಯ ದೇವೇಂದ್ರಃ ಶ್ರೀಧನೇಶೋ ಮಹಾಯಶಾಃ—ಸಹಿರಣ್ಯಪಯೋಧಾರಾಪೂರ್ವ
78 ಕಂ ದತ್ತವಾನ್ಮದಾ—ಪ್ರತಿಗೃಹ್ಯಚ ತಂ ಗ್ರಾಮಂ ಸುರೇಂದ್ರೋ ವಿಪ್ರಸಾದ್ಯಧಾತ್ ವೃತ್ತಿಮಂತೋ
79 ತ್ರ ಲಬ್ಧಂತೇ ವಿಪ್ರಾ ಪೇದಾಂತ ಪಾರಗಾಃ—ಯಾಜ್ಞೋಪ್ಯಾತ್ರೇಯ ಗೋತ್ರಃ ಶ್ರೀ ತಿರುಮಲಭ
80 ಟ್ಟಜಃ—ಚೆನ್ನಪಟ್ಟಂ ತಿರುಮಲಭಟ್ಟಃ ಪದ್ವೈರ್ತಿಕೋತ್ರಚ—ಸಹವಾಸಿ ಗುರುಚಣ
81 ಲಕ್ಷ್ಮೀನಾರಾಯಣಸ್ವಧೀಃ—ಭಾರದ್ವಾಜಾನ್ವಯೋಭೈತಿ ಬಹ್ವೈಚೋವೃರ್ತಿಪಂಚಕಂ
82 ವಿಕಲ ದಾನಸ್ಯಸುತೋ ಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭವಃ—ಸುಧೀರಾನಂದಭಟ್ಟೋಪಿಬಹ್ವೈಚೋ
83 ತ್ರೈವೃರ್ತಿಕಃ—ಅನಂತಪಂಡಿತಸುತೋ ಗೋವಿಂದಾಚಾರ್ಯ ಕೋವಿದಃ ಉಪನನ್ಯ
84 ಗೋತ್ರ ಭವೋಬಹ್ವೈಚೋತ್ರೈರ್ ವೃರ್ತಿಕಃ—ಶ್ರೀನಾರಾಯಣಭಟ್ಟಸ್ಯ ಸುತೋ ಗೌತಮ
85 ಗೋತ್ರಜಃ—ಒಹ್ವೈಚೋ ಗಿರಿಭಟ್ಟೋಪಿ ವೃರ್ತಿತ್ರಯ ಮಿಹಾಶ್ನುತೇ—ಕಾತ್ಯಾ
86 ಯನ ಸುಸೂತ್ರೋತ್ರಕಾಶ್ಯಪ ಶ್ರುಕ್ಯಾಜುಷಃ—ತಿಂಮರಸ ಸುತೋ ಭೈತಿ ಕೋನಪ್ಪೋ ವ್ಯ
87 ತಿ ಪಂಚಕಂ—ಅಲ್ಲಮಭಟ್ಟಸ್ಯ ಸುತೋ ಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭವಃ—ಯಾಜುಷ ಶ್ರೀತಿರುಮಲಭ
88 ಟ್ಟೋಪ್ಯತ್ರೈವೃರ್ತಿಕಃ —ದೇವಣಭಟ್ಟಸ್ಯ ಸುತೋಭಾರದ್ವಾಜಾನ್ವಯೋದ್ಭವಃ ಬಹ್ವೈಚೋದೇವ
89 ಣಭಟ್ಟೋವೃರ್ತಿತ್ರಯ ಮಿಹಾಶ್ನುತೇ—ದೇವಪೂಜ್ಯ ಶ್ರೀನಿವಾಸಃ ಶ್ರೀತಿರುಮಲಭಟ್ಟಜಃ—ತಿರು
90 ಮಲಭಟ್ಟಾತ್ಮಜೋ ವೆಂಕಟಯೋಪಿ ಯಾಜುಷೌ—ಹರಿತಗೋತ್ರಾವುಭೌ ಪ್ರತ್ಯೇಕಂ
91 ಚೈಕಾರ್ಧವೃರ್ತಿಕೌ—ಯಾಜುಷ ಶ್ರೀವತ್ಸಗೋತ್ರೋ

(ತನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

- 92 ಗುರುರಾಯಸ್ಯನಂದನಃ ವೇಂಕಟೋಪ್ಯಾತ್ರೇಯ ಗೋತ್ರೋ ಬಹ್ವೈಚೋಗೋಪಿನಾ
93 ಧಜಃ—ಶ್ರೀಮತ್ತೋನೇರಿಭಟ್ಟೋಪಿ ಬಹ್ವೈಚೋ ರಾಘವಾತ್ಮಜಃ—ವನಿಪ್ಪಗೋ
94 ತ್ರೋಪ್ಯಾಭಲಭಟ್ಟೋಪಿಕನಕಸೃಜಃ—ಯಾಜುಷೋ ಗೌತಮಗೋತ್ರೋ ವೀಣಿ ತಿಂಮ
95 ಪ್ಪಯೋಪಿಚ—ಗೌತಮಸ್ತಿಂಮರಸಜೋ ವೆಂಕಟಯೋಪಿಬಹ್ವೈಚಃ ಪ್ಪನಿಪ್ಪಗೋ
96 ವನಿಪ್ಪಗೋತ್ರಾ ವಿರ೦ಲಸುತ ಸ್ತಿಂಮರಸಾಪಿಚ—ಕಾಶ್ಯಪೋಯಾಜುಷಸ್ತಿಂ
97 ಮರ್ಫಸಭೂರ್ವೆಂಕಟಸ್ವಧೀಃ—ರಂಗುಭಟ್ಟಸುತೋಯಾಜುಷಃ ಕೌಶಿಕಾನ್ವಚಃ ಉ
98 ದಯಂ ಭಟ್ಟೋಪಿ ಕೊಂಜುಭಟ್ಟಪುತ್ರೋಪಿ ಯಾಜುಷಃ—ಶ್ರೀತಿರುಮಲಭಟ್ಟಶ್ಚ ಶ್ರೀಮ
99. ತ್ತಂಮರಸಾತ್ಮಜಃ—ವೆಂಕಟಪೋಪಿ ಸರ್ವೇತೇ ಪ್ರತ್ಯೇಕಂ ಚೈಕ ವೃರ್ತಿಕಾಃ
100 ಸುರೇಂದ್ರತೀರ್ಥವರ್ಯೇಣ ಸ್ವಮಲೇ ನಿತ್ಯವಾಸಿನಃ—ರಾಮಚಂದ್ರಸ್ಯಪೂಜಾ
101. ಥಂ ಸ್ಥಾಪಿತಂ ವೃರ್ತಿಸಪ್ತಕಂ—ತದಿದಂನಯಧುರ್ಯ್ಯಸ್ಯಪ್ರಧಿತ ಶ್ರೀರಂಗರಾಯ
102 ವರ್ಯಸ್ಯ—ಶಾಸನಮತಿವಲ ಶಾಸನತರುಕರ ದಾನಸ್ಯಗುಣನಿದಾನಸ್ಯ
103 ಶ್ರೀರಂಗರಾಯಸ್ಯಪತೇ ಸ್ವಾಸನತಸ್ತಾಂಮ್ರ ಶಾಸನಶ್ಲೋಕಾಃ—ಕವಿಶಾಸನ
104 ಸ್ವಯಂಭೂ ಸ್ವರಸಮಭಾಣೀತ್ಸಭಾಪತೇ ಸ್ವಾನುಃ—ಶ್ರೀರಂಗರಾಯಭೂಪಾಲ ಶಾ
105 ಸನಾ ದ್ವೀರಣಾತ್ಮಜಃ—ಶ್ರೀಮದ್ಗಣಪಯಾಚಾರ್ಯೋ ವೈಲಿಖತ್ತಾಂಮ್ರಶಾಸನಂ
106 ದಾನಪಾಲನಯೋರ್ಮದೈದಾನಾಚ್ಛೇಯೋನು ಪಾಲನಂ—ದಾನಾತ್ ಸ್ವರ್ಗಮ ವಾ

- 107 ಪೊಲಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ—ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯ ವರದತ್ತಾನು ಪಾ
 108 ಲನಂ—ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್—ಸ್ವದತ್ತಾಂ ಪರ
 109 ದತ್ತಾಂ ವಾ ಯಾಹರೇತ ವಸುಂಧರಾಂ ಪೃಷ್ಠಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾ
 110 ಯತೇ ಕ್ರಮಿಃ—ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾ ಮೇವ ಭೂಭುಜಾಂ ನಭೋಜ್ಯಾನಕರ
 111 ಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ—ನಮೋನ್ಮೋಯಂ ಧರ್ಮಸೇತುರ್ನ್ಯಪಾಣಾಂ ಕಾ
 112 ಲೇಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಧಿಃ—ಸರ್ವಾನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿ
 113 ವೇಂದ್ರಾಃ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ—ರಾಮಚಂದ್ರಾಯ ನಮಃ
 (ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

I-B—

- 1 ಶುಭಮಸ್ತು ಶ್ರೀಗಣಾಧಿಪತये ನಮಃ—ನಮಸ್ತುಕ್ಲ ಶಿರಶ್ಚ
 2 ಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಜ್ಯನಗರಾರಮ್ಭ ಮೂಲಸ್ತಮ್ಭಾಯ ಶಂಭವೇ ಹರೇ
 3. ಲೀಲಾವರಾಹಸ್ಯ ದಂಭಾದಂಜಸ್ಸಪಾತುಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ಧಾ
 4. ತ್ರಿಶ್ಚತ್ರಶ್ರಿಯಂದಧೌ | ಕಲ್ಯಾಣಾಯಾಸ್ತು ತದ್ವಾಮ ಪ್ರತ್ಯುಹತಿಮಿರಾಪಹಂ ಯದ್ರಜೋಪ್ಯಗಜೋ
 5 ಙ್ಗತಂ ಪಶ್ಚಾಸ್ಯೇನಾಪಿ ಲಾಲಿತಂ | —ಜಯತೀಕ್ಷೀರಜಲಧೇರ್ಜಾತಂ ಸವ್ಯೇಕ್ಷಣಂ ಹರೇಃ ಆಲಮ್ಬ
 6 ನಂ ಚಕೋರಾಣಾಮಮರಾಯುಷ್ಕರಂ ಮಹ—ಪೌತ್ರಸ್ತಸ್ಯ ಪುರುರವಾ ಬುಧಸುತಸ್ತಸ್ಯಾಶ್ವರಾ
 7 ಸ್ಯಾತ್ಮಜಸ್ಸಜಜ್ಞೇನಹುಷೋ ಯಾತಿರಭವತ್ತಸ್ಮಾನ್ವಪೂರುತ್ತತಃ—ತದ್ವಶೋ ಭರತೋ ಬಹು
 8 ವನೃಪತಿಸ್ತತ್ಸಂತತೌ ಶತನುಸ್ತತ್ತಯೌ ವಿಜಯೋಭಿಮನ್ಯುರ್ದಭೂತಸ್ತಾತ್ಪರೀಕ್ಷಿ
 9 ತತಃ—ನಂದಸ್ತಸ್ಯಾಪ್ರಮೋಸೌ ಸಮಜನಿನವಮಸ್ತಸ್ಯ ರಾಜಶ್ಚಲಿಕಕಕ್ಷಮಾಪಸ್ತಸ್ತ
 10. ಸಮಶ್ರೀಪತಿರಚಿರಭವದ್ರಾಜಪೂರ್ವೋ ನರೇಂದ್ರಃ—ತಸ್ಯಾಸೀದ್ವಿಜಲೇಂದ್ರೋದಶಮ
 11. ಇಹನೃಪೋವೀರಹೇಮಾಲಿರಾಥಸ್ತಾರ್ತೀಯಿಕೋಮುರಾರೌಕೃತನತಿರ್ದಭೂತಸ್ಯಮಾ
 12. ಯಾ ಪುರೀಶಃ—ತತ್ತಯೌಜನಿತಾತಪಿನಮಮಹೀಪಾಲೋನಿಜಾಲೋಕನತ್ರ
 13. ಸ್ತಾಮಿತ್ರಗಣಸ್ತತೋಜನಿಹರನ್ ದುರ್ಗಾಣಿ ಸಪ್ತಾಹಿತಾತ್—ಅಹೈಕೇನ ಸಸೋ
 14. ಮಿದೇವನೃಪತಿಸ್ತಸ್ಯೈವಜಙ್ಗಸುತೋವೀರೋರಾಘವದೇವರಾಡಿತಿ ತತಃ ಶ್ರೀಪಿನ್ನ
 15. ಮೋ ಭೂಪತಿಃ ಆರವೀಟಿನಗರೀ ವಿಭೋರಭೂದಸ್ಯ ಬುಕ್ಕಕಧರಣಿಪತಿಸ್ಸು
 16. ತಃ—ಯೇನ ಸಾಲ್ವವನೃಸಿಂಹರಾಜ್ಯಮಪ್ಯೇಧಮಾನಮಹಸಾಸ್ಥಿರೀಕೃತಂ ಸ್ವಃ ಕಾಮಿನಿಃ
 17. ಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತಿ ಬುಕ್ಕಕಾವನಿಪತಿಕೋ ಬುಧಕಲ್ಪಶಾಖೀ ಕಲ್ಯಾಣಿಣಿ ಕ
 18. ಮಲನಾಭವಾಬ್ಧಿಕನ್ಯಾಂ ಬಲ್ಲಾಂವಿಕಾಮುದವಹದ್ಬಹುಮಾನ್ಯಶೀಲಾಂ ಸುತೇ
 19. ವಕಲಶಾಂಬುಧೇಸ್ಸುರಭಿಲಾಶುಗಂ ಮಾಧವಾತ್ಕುಮಾರಮಿವಶಂಕರಾತ್ಕುಲಮ
 20. ಹಿಭೃತಃ ಕನ್ಯಕಾ—ಜಯಂತಮಮರಪ್ರಭೋರಪಿ ಶಚೀವಬುಕ್ಕಕಾಧಿಪಾತ್ ಶ್ರುತಜ
 21. ಗತಿ ಬಲ್ಲಮಾಲಭತ ರಾಮರಾಜಂ ಸುತಂ—ಶ್ರೀರಾಮರಾಜಾಕ್ಷಿತಿಪಸ್ಯ ಚಿನ್ನಾಮ
 22. ಣೇರರ್ಥಿ ಕದಂಬಕಾನಾಂ—ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರುಹ ಲೋಚನಸ್ಯ ಲಕ್ಷಾಂವಿಕಾಮು
 23. ಷ್ಯ ಮಹಿಷ್ಯಲಾಸೀತ್ | ತಸ್ಯಾಧಿಕೈಸ್ಸಮಭವತ್ತನಯಸ್ತಪೋಭಿಃ ಶ್ರೀರಙ್ಗ
 24. ರಾಜನೃಪತಿಃ ಶಶಿವಿಂಶದೀಪಃ—ಆಸನ್ ಸಮುಲ್ಲಸತಿ ಧಾಮನಿ
 25. ಯಸ್ಯ ಚಿತ್ರಂ ನೇತ್ರಾಣಿ ವೈರಿ ಸುಹೃಶಾಂ ಚ ನಿರಂಜನಾನಿ—ಶತೀ ತಿರುಮ
 26. ಲಾಂವಿಕಾಂ ಚರಿತ ಲೀಲಯಾ ಕುಂಧತೀ ಪ್ರಥಾಮಪಿ ತಿತೀಕ್ಷಯಾ ವಸುಮತೀಯಶೋ
 27. ಕುಂಧತೀ—ಹಿಮಾಂಶುರಿವರೋಹಿಣಿ ಹೃದಯಹಾರಿಣಿ ಸದ್ಗುಣೈರಮೋ
 28. ದತ ಸಧರ್ಮಿಣಿ ಮಯಮವಾಪ್ಯ ವೀರಾಗ್ರಣಿಃ—ರಚಿತನಯವಿ
 29. ಚಾರಂ ರಾಮರಾಜಂ ಚ ಧೀರಂ ವರತಿರುಮಲರಾಘಂ ವೈಕ

II-A—

30. ಟಾದ್ರಿಕ್ಷಿತಿಶಂ ಅಜನಯತ ಸ ಏತಾ ನಾನುಪೂಜ್ಯಾಕುಮಾರಾ
 11

31. निह तिरुमलदेव्यामेव राजा महौजोः—सकलभुवनकण्टका
32. नरातीन्समितिनिहत्यसरामराजवीरः—भरतमनुभगीरथा
33. दि राजप्रथित यशाः प्रशशास चक्रमुर्व्याः—त्रिषु श्रीरङ्गमापरिवृढ हु
34. मारेष्वधिरणं विजितारि क्षमापांस्तिरुमलमहारायनृपतिः महौ
35. जास्सांज्ञाज्ये सुमतिरभिषिक्तो निरुपमेशशासार्वाभपितिसृषु
36. मूर्तिष्विवहरिः यशास्विनामग्रसरस्य यस्य पट्टाभिषेके सति पार्थि
37. वेदोः—दानांबुपूरैरभिषिच्यमानादेवीपदंभूमिरियं जगाहे—
38. यस्मिन् शासत्येकवीरे धरित्री मेणाक्षीणामेवकार्यं विलम्बे कौटि
39. ल्यं तत्कुन्तले कर्कशत्वं तद्वक्षोजेचापलं तत्कटाक्षे—अनन्तरं त
40. त्तनयः प्रतीतश्चकास्ति हस्तापजितद्विशाखी श्रीवैगलंबाचिर
41. पुण्यराशि श्रीरङ्गरायः श्रितभागधेय वाराशि गांभीर्यं विशेषदु
42. र्यश्चौराचि दुर्गौकविभालवर्यः—पराष्ट्रदित्राय मनः प्रकामभयङ्कर
43. श्शांगधरान्तरङ्गः—हतरिपुरानिमेषानोकहोयाचकानां होशवि
44. रुदरगंडोरायराउत्तमिडः—महितचरितधन्योमंणियान् सामुलादिप्रक
45. टितविरुदश्रीः पाटितारातिलोकः—उभयदलपितामहोनतानामभयप
46. दार्पणतत्परो रिपूणां अयमवहलुरायमानमर्दीत्यखिलजमैरभिधीय
47. मानधामा—ताण्डवितोदयो विरुदमन्यरगण्ड तयोद्वंडबलोत्कलेन्द्र
48. जयपण्डितवीरयुतः—चण्डिमशालिबाहुबलदण्डितवैरिगणोगण्डर
49. गूलिमन्य पुलिमान्य महाविरुदः सारवीररमया समुल्लसन्नारवाटिपु
50. रहारनायकः—कुण्डलीश्वर महाभुजश्रयन्मण्डलीकधरणीवराह
51. तां—चालिक्कचक्रवर्ती माणिक्कमहाकिरीटमहनीयः एविरुदरायरा
52. वेश्यैकभुजङ्गरमणीयः—ओषधिपत्युपमायित गण्डस्तोषणरूपजि
53. तासमकाण्डः—भाषेगे तप्पुव रायरगंडः पोषणनिर्भरभूनवखंडः—
54. राजाधिराजस्तेजस्वी श्रीराजपरमेश्वरः शिष्टशंरक्षणपरो दुष्ट
55. शार्दूलमर्दनः इत्यादिविरुदैर्वन्दिता नित्यमभिष्टुतः—काम्बेज
56. भोजकालिङ्गकरहाटादि पार्थिवैः—प्रतीहारपदं प्राप्तैः प्रस्तुतस्तुति
57. घोषणः सोयं श्रीरङ्गरायक्षितिपतितिलकोरत्नसिंहासनस्थः कीर्त्यानीत्यानिर
58. स्य नृगनलनहुषानप्यवन्यामथान्यान्—आसेतोरासुमेरोरवनिसुरनुतस्वरमा
59. चोदयाद्रेरापाश्चात्याचलांतादखिलहृदयमावर्ज्यं राज्यं प्रशास्ति शुभमस्तु औ

II-B—

60. अश्वरत्नपयोधीदुगणितेशकवत्सरे । युवसंवत्सरे
61. ख्याते मासिचाषाढनामनि । वक्षेवळक्षे पुण्यायां प्रथमद्वा
62. दशीतिथौ पेरुंकोडपुरावासरामचन्द्रस्य सन्निधौ—पदवाक्यप्रमा
63. णाब्धिपारगायसुयोगिने—सर्वशास्त्रपसूनार्थसौरभ्यसदप
64. दे विजयींद्रसतीथेन्द्रेसिष्येस्त्रिगुधतराय च—रघुनन्दनतीर्थश्रीपा
65. द हस्ताम्बुजन्मने—सुरेन्द्रतीर्थश्रीपादगुरवे परमात्मने चोळ
66. मण्डल राज्यस्थं तंजावूत्सीस्त्रिचस्थितं नित्याविनोदश्रीवल
67. नाडौ पात्तो च कीर्तितं—वडविल्लवनल्लूरोस्तीमान्तात्प्राग्दिशिस्थि
68. तं तोडुवेलि श्री शेम्बियं कुडिग्राम सीमान्तदक्षिणं—काट्टत्तोडुग्रा
69. मनस्तात्सीमान्तादपि पश्चिमं—तिरुक्कूर्हवूरोन् पैत्तिवेलिसीमान्तयोर

- 70 पि-वेष्टारुश्रीभोगवन्नद्यारुत्तरतस्थितं—पुदुङ्कुडि ग्रामकेण युतंकणि
 71 शशोभितं—पञ्चाशत्परिमिताभिर्वृत्तिभिश्च समन्वित —नावलूरिति
 72 विख्यातग्रामस्य प्रतिनामकं—रामचन्द्रपुरं चेति श्रितं वास्तूप
 73 शोभितं—अचन्द्राक्रमिदं ग्राममग्रहारं विधित्सितं तिमपाखुधि च
 74 द्रस्य नित्यं धर्मं प्रवृत्तिनः—वीर श्रीचव्वभूपस्य विज्ञप्तिमनुपालयन्
 75 सर्वमान्यं चतुस्सीमासंयुतं च समन्ततः—निद्यादिभिश्चाष्टभो
 76 ग स्वीकारैश्च समन्वितं—दानाधमनविक्रीतियोग्यं विनिमयोचितं
 77 श्रीरङ्गरायदेवेन्द्रः श्रीधनेशोमहायशाः—सहिरण्यपयोधारापूर्वं
 78 कंदत्तवान्मुदा—प्रतिगृह्यच तं ग्रामं सुरेन्द्रो विप्रसाद्यधात् वृत्तिमन्तो
 79 व लिख्यन्ते विप्रावेदान्तपारगाः—याजुषोप्यात्रेयगोत्रः श्रीतिरुमलभ
 80 दृजः—चेन्नपट्टं तिरुमलभट्टः षड्वृत्तिकोत्र च—सहवासिगुरु
 81 लक्ष्मीनारायणस्सुधीः—भारद्वाजान्वयो भ्येतिबह्वचोवृत्तिपञ्चकं
 82 विकलदासस्यसुतो भारद्वाजोन्वयोद्भवः—सुधीरानन्दभट्टोपि बह्वचो
 83 त्रिवृत्तिकः—अनन्तपण्डितसुतो गोविंदाचार्य कोविदः उपनन्यु
 84 गोत्रभवोवह्वचोत्रिवृत्तिकः—श्रीनारायणवट्टस्य सुतो गौतम
 85 गोत्रजः—बह्वचोगिरिभट्टोपि वृत्तित्रयमिहाश्रुते—कात्या
 86 यनसुसूत्रोत्रकाश्यपश्शुक्लयाजुषः—तिमरससुतोभ्येति कोनप्पोवृ
 87 त्तिपञ्चकं—अलिमभट्टस्यसुतो भारद्वाजान्वयोद्भवः—याजुष श्रीतिरुमलभ
 88 ट्टो प्यत्रत्रिवृत्तिकः—देवणभट्टस्य सुतोभारद्वाजान्वयोद्भवः बह्वचोदेव
 89 णभट्टोवृत्तित्रयमिहाश्रुते—देवपूजै श्रीनिवासः श्रीतिरुमलभट्टजः—तिरु
 90 मलभट्टात्मजो वेङ्कटयोपि याजुषौ—हरितगोत्राबुभौ प्रत्येकं
 91 चैकार्धवृत्तिका—याजुषश्रीवत्सगोत्रो

III A —

- 92 गुरुरायस्य नन्दनः वैकटोप्यात्रेय गोत्रोबह्वचोगोपिना
 93 थजः—श्रीमत्कोनेरिभट्टोपि बह्वचोराघवात्मजः—वसिष्ठगो
 94 त्रोप्यौभलभट्टोपिकनकसृजः—याजुषोगौतमगोत्रोवीणेतिम
 95 प्ययोपिच—गौतमस्तिमरसजोवेङ्कटयोपिबह्वचः—वैसिष्ठगो
 96 वसिष्ठगोत्राविट्टलसुतस्तिमरसापि च—काश्यपोयाजुषस्ति
 97 मरसभूवैकटस्सुधीः—रंगुभट्टसुतोयाजुषः कौशिकान्वचः उ
 98 दयं भट्टोपि कौजुभट्टपुत्रोपियाजुषः—श्रीतिरुमलभट्टश्च श्रीम
 99 त्तमरसात्मजः—वैकटपोपिसर्वेतेप्रत्येकंचैकवृत्तिकाः
 100 सुरेन्द्रतीर्थचर्येण स्वमठे नित्यवासिनः—रामचन्द्रस्य पूजा
 101 र्थे स्थापितं वृत्तिसप्तकं—तदिदं नयधुर्यस्यप्रथितश्रीरङ्गराय
 102 वर्यस्य—शासनमतिवलशासनतरुकरदानस्य गुणनिदानस्य
 103 श्रीरङ्गरायनृपतेस्सासनतस्तांश्रशासनश्लोकान्—कविशासन
 104 स्वयंभूस्सरसमभाणीत्सभापतेस्सुनुः—श्रीरङ्गरायभूपालशा
 105 सनाद्वीराणात्मजः—श्रीमद्रणपयाचार्योव्यलिखत्तांश्रशासनं
 106 दानपालनयोर्मध्येदानाच्छ्रेयोनुपालनं—दानात् स्वर्गमवा
 107 प्रोतिपालनादच्युतंपदं—स्वदत्ताद्विगुणंपुण्यपरदत्तानुपा
 108 लनं—परदत्तापहारेण स्वदत्तं निष्फलं भवेत्—स्वदत्तां पर

109. दत्तां वा योहरेतवसुन्धरां षष्टिर्वर्षसहस्राणि विष्टायांजा
 110. यतेकिमिः—एकैवमगिनीलोके सर्वेषामेव भूभुजां न भोज्यानकर
 111. ग्राह्याकिप्रदत्तावसुन्धरा—सामान्योयं धर्मसेतुनृपाणां का
 112. ले काले पालनीयोभकद्रिः—सर्वनितान् भाविनः पार्थि
 113. वेन्द्रान् भूयो भूयो याचते रामचन्द्रः—रामचन्द्राय नमः

श्री विरूपाक्ष

Transliteration

I-B—

- 1 śubham-astu śrī Ganādhīpatayê-namah namas-tunga śiraś-chum-
- 2 bi chamdra chāmara-chāravê traī-lōjya-nagarāīambha-mūla stambhāya
Śam-bhavê Harêi-
- 3 līlā-varāhasya damshtṛā-damdas-sa-pātu vah ! Hēmādri-kalasā yatra dhā-
- 4 tūś chehhatia śīyam dadhau ! kalyānāyāstu taddhāma prattyūha-timīrā
paham yad-gajōpy-Agajōd-
- 5 bhūtam pañchāsyēnāpi lāhtam ! jayati Kshīra-jaladēr-jātam savyēkhsanam
Harêh ālamba-
6. nam chakōrānām amāyushkaram mahah pautias tasya Purūravā Budha-
sutah tasy Āyua
- 7 syātmapas samjāñê Nahushô Yayâtirabhavat tasmāchcha Purus-tatah
tad-vasê Bharatô babhū-
8. va nripatih tat samtatau Samtanustattaryô Vijayōbhimanurudabhūt
tasmāt Paikshi-
9. t-tatah—Namdās-tasyāshtamō sau samajani navamas tasya rājñas Cha-
hikka kshmapastasta-
10. ptama śrī pati ruchir abhavat rāja pūrvô narēndīah tasyāsīt Bijjalēndrô
dāsama
11. iha nripô vīra-Hemmālī-rāyah tārtīyikô murārau krita natir udabhūt
tasya Mā-
- 12 yā-pūisāh tat-turyōjani Tāta Pimnama mahipālô nijālōkanatra-
- 13 stā-mitra-ganas-tatō jani haran durgāni saptāhitāt ahnaikēna sa sô-
- 14 midēva nripatis tasyaiva jajña sutô vīrô Rāghava Dēvarāditi tatah
śrī Pimna-
- 15 mō bhūpatih Āravīti-nagarī vibhōr abhūd asya Bukka dharanī-patis su-
16. tah yēna Sāluva-Nrisimha rājya mapyēdhamāna mahasā sthīrī-kritam svah
kāmīnīh
17. svatanu kāmībhīr ākshipmtīm Bukkā-vanīpa-tilakô budha-kalpa-sakhī
kalyānīnīm Ka-
- 18 malanābha ivābhdhi-kanyām Ballāmbikā muda vahaḍ bahu mānya
śīlām sutē
- 19 va Kalasāmbudēs-surabhīlā śugam Mādhavāt kumāramiva Śamkarāt
Kula-ma-
- 20 hī-bhritah-kanyakā Jayamtamamara piabhōr api Śachīva Bukkādhīpa
śrutam ja-
- 21 gati Ballamālabhata Rāma-rājam sutam śrī-Rāma-rāja kshītipasya
Chimtāma-
- 22 nēr arthi kadambakānam-Lakshmir ivāmbhōruha-lōchanasya Lākkambi-
kā mu



23. shya mahishyalâsit¹ tasyâ dhikais-samabhavat tanayas-tipôbhîh
 Śrīramga-
 24. rāja-nripatih Śasi-vamśa-dīpah āsan samullasati dhāmanī
 25. yasya chitram nêtrāṇi vairi-sudrīśām cha nīramjanāni śatīm Tiruma-
 26. lāmbikām charita-līlay-Arumdhati prathām-apī titikshayā vasumatī yasô
 27. rumdhati-Himâmśuriva Rôhinīm bīdaya-hārīnīm sad-gunani amô
 28. data sadharminīm ayam avāpya virāgranīhrachita-naya vi-
 29. chāram Rāma-rājam cha dhīram vara Tirumala rāyam Venka-

II-A—

30. tâdri-kshītīsam ajanayata sa êtân ānupūvyâ kumārâ-
 31. n iha Tirumala-dēvyāmēva rājâ mahaujôh sakala-bhuvana-kamtakâ-
 32. n arātīn samiti nihatya sa Rāma-rāja vīrah Bharata-Manu-Bhagirathâ-
 33. di rāja prathita yasâh pra-sasâsa chakram uivyâh trishu Śrī-Ramga kshmâ-
 paribridha-ku
 34. mārēshvadhūanam vijtāri kshmâpāms-Tirumala mahârāya nripatih
 mahau-
 35. jas-sāmiāye sumatīr abhishiktô nirupamê śasâsôrvīm apī tīsrishu
 36. mūrtīshviva arih yasasvinām āgra-sarasya yasya pattābhishêkê satī
 pārtthi-
 37. vēmdôh dānāmbu-pūrar abhishichyamānâ Dēvī-padam Bhūmī iyam
 jagāhê
 38. yasmin sāsatyêka-vīne Dhanūtrīm ênākshinām ēva kārśyam vilagnê kauti-
 39. lyam tat kumtalê karkaśatvam tad vakshôjê chāpalam tat katākshe
 anantaram ta-
 40. ttanayah pratītas chakāsti-hastāpajita dvīśākhī śrī Vemgalāmbachira-
 41. punya-rāsī Śrīramgarāyah śrīta-bhāgadheya vāīāsī-gāmbhīrya visēsha-du-
 42. rryas-chaurāchi durgau kavibhāla varyyah parāshtra-digīāya-manah
 prakāma bhayamkara
 43. sŚārmga-dharātarnīngah hata-ripur-animēshâ nōkahô yāchakānām hośabi-
 44. rudara gamdô rāyarāutta mindah mahita-charita dhanyô mamniyān sāmū-
 lādī prakā-
 45. tita-biruda śrīh pātītārātīlōkah ubhaya-dala-pitāmahô natānām abhaya-pa-
 46. dārpana tatparô ripūnām ayamava halurāya-mānamardīty-akhila janai
 rabhidhīya-
 47. mānadhāmâ-tāmdavitô-dayô biruda manyara gamda tayōddamda balô
 tkalēmdra
 48. Jayapamdita vīrayutah-chamdīma-sālī bāhu-bala damdita vani-ganô
 Gamdara
 49. gūhī manya puli mānya mahâ birudah sāra-vīra-ramayâ samullasan Āravīti-
 pu-
 50. ra-hāra-nāyakah-kumdalīsvāra-mahābhujasrayan māmdalīka dhāmanī
 Varāha
 51. tām Chāhikka-Chakravartī mānikka mahākīrīta mahaniyah ē birudarāyā
 52. vēśyaika bhujanga-ramaniyah-oshadhī-patyupamāyita gandandas tōshana
 rūpaji-
 53. tāsama kāndah bhāshege tappuva rāyara gandah pōshana nirbhara bhū nava-
 khamdah
 54. rājadhī-rājas tējasvī śrī-rāja paramēśvarah śishta samrakshanaparô dushta-
 55. sārđūla-mardanah ityādi birudair vāmditatyānityam abhishhutah Kāmbeja

- 56 Bhôja Kâlimga Karahâtâdi pârthivaih pratihâra-padam-piâptaih prastuta-
stuti-
57 ghôshanah sôyam Śrī-ramgarâya-kshitipati tilakô ratna-Sinhâsana-sthah
kirtyâ nityâ nira-
58 sya Nriga-Nala Nahushânapy-avanyâm athânyân â Sêtôr â Sumêiôr
Avani-suranutâh svaiam â
59 chOdayâdrêr â Pâschâtya chalâmâtâd akhila hridaya mâvajrya râjyam
prasâsti śubham astu ôm

II-B—

- 60 aśva-ratna-payôdhîndu ganitê Śaka-vatsarê Yuva-samvatsare
61 khyâtê mâsi cha Āshâdha nâmanî ! pakshê valakshê punyâyâm prathama Dvâ-
62 daśî tithau Perumkomda purâvâsa Râmachamdrasya sannidhau pada-vâkya
pramâ-
63 nâbdhi pâragâya suyôgine sarva-śâstra pasûnârtha saurabhya rasa-shatpa-
64 dē Vijayîmdia satîthêmdrê sishyê snigdha-tarâya cha Raghunamdana
tîrtha-Śrîpâ-
65 da-hastâmbujanmanê Surêmdratîrtha Śrîpâda guravê paramâtmanê Chôla-
66 mamdala râjyastham Tamjâvûr sîmni cha sthitam nityavinôda śrî Vala
67 nâdau pâttôcha kîrtitam Vadavillava Nallûrôs-sîmântât prâgdîśi sthi-
68 tam Toduvelli śrî-Śembiyamkudi grâma sîmânta dakshinam Kâttattotta
grâ-
69 ma nattât sîmântâdapi paschimam Tirukkaihvârôn Pattiveli sîmâm
tayôl a-
70 pi Veltârî śrî-Bhôgavannadyâr uttarata sthitam Pudukkudi grâmakēna
yutam kanî-
71 śa-sôbhitam pañchâsat parimitâbhîr vrittibhis cha samanvitam Nâvalûr iti
72 vikhyâta grâmasya prati-nâmakam-Râmachamdrapuram chêtî śritam
vâstûpa-
73 sôbhitam-â chamdrâkrain imam grâmam agrahâram vidhîsitah-Tîminapâm-
budhi cha-
74 mdrasya nityam dharma pravrutinah vîra śrî Chavvabhûpasya vijñapti-
m anupâlayan
75 sarvamânyam chatuś-sîmâ samyutam cha samamtatah—nidyâdîbhischa
ashta-bhô-
76 ga svikâraishcha samanvitam—dânâdhamana vikîrti yôgyam vinimayô-
chitam
77 Śrirangarâya Dêvêndrah śrî Dhanêśô mahâ-yasâh sahiranya payô-dhârâ-
pûrva-
78 kam dattavan mudâ-pratigrihya cha tam grâmam Surêmdrô viprasâd vyadhât
vrittimantô-
79 tra likhyamtê viprâ Vêdânta pâragâh Yâjushôpy Âtrêyâ gôtrah śrî Tiru-
mala Bha-
80 ttajah-Chennapattam Tirumalabhattach shadvirtikôtracha sahavâsi guru
chana
81 Lakshmînârâyanas sudhîh—Bhâradvâjânvyâyôbhyêtî Bahvrîchôr vritti
panchakam
82 Vikala-dâsasya sutô Bhâradvâjânvyâyôdbhavaḥ-sudhîr Ānanda-bhattôpi
Bahvri chô-
83 tra trivirtikah-Ananta pamdita sutô Gôvîndâchârya kôvidah Upananyu

- 84 gôtrabhavô bahvrichôtra trivirtikah śrī-Nârâyana bhattasya sutô
Gautama-
85. gôtrajah-Bahvrichô Gîri-bhattôpi vîrtitrayamihâśnutê Kâtyā-
- 86 yana su-sûtrôtra Kâsyapaśsukla Yâjushah Timmarasa-sutôbhyêtî Kôna-
ppô vri-
87. rti pamchakam—Allima bhattasya sutô Bhâradvâjânvayôdbhavah
Yâjusha śrī-Tîrumalabha-
- 88 ttôpyatîa tri vîrtikah-Dêvana bhattasya sutô Bhâradvâj-ânvayôd-
bhavah bahvrichô Dêva-
- 89 na bhattô vîrti trayam ihâśnutê-Dêvapûjai Śrinivâsah sri-Tîrumala
bhattajah Tîru-
- 90 mala bhattâtmaçô Vemkatayôpi Yâjushau Harita gôtrâ ubhau pratyêkam
- 91 chaikârdha vîrtikau-Yâjusha Śrîvatsa gôtrô

III-A—

- 92 Guru râyasya namdanah Vemkatôpy-Âtrêya Gôtrô bahvrichô Gôpinâ-
- 93 thajah-sîmat Kônêti bhattôpi Bhavrichô Râghavâtmaçah- Vasishtha gô-
- 94 trôpy-Aubhala bhattôpi kanaka sriçah Yâjushô Gautama gôtro Vîne
Timma-
95. ppayôpîcha-Gautamas Timmarasajô Vemkatayôpi Bahvrichah Vasishtha
gô
- 96 Vasishtha-gôtrâ Vitthala sutas Timmarasâpi cha Kâsyapô Yâjushas
Tim
- 97 marasabhûr Vemkatassudhîh-Ramgubhatta sutô Yâjushah Kausikâ-
nvachah U-
- 98 dayam bhattôpi Konjubhatta putrôpi Yâjushah śrī-Tîrumala bhattas cha
śrîmat-
- 99 Tammarasâtmaçah Vemkatapôpi sarvê tē pratyêkam chaika vîrtikâh
100. Surêndra-tîrtha veryêna sva-mathê nityavâsinah—Râmachandrasya
pûjâ-
- 101 rtham sthâpitam vîrti saptakam tadidam naya-dhuryasya prathita Śrî-
ranga-râya
102. vâyasya-sâsana mativala sâsana taru kara dânasya guna-nidânasya
- 103 Śrîranga-râya nripatēs sâsanatas-tâmmra sâsana ślôkan-kavi-sâsana
- 104 Svayambhûh sarasamabhânî Sabhâ patēs sūnuh-Srîramgarâya bhûpâla
śâ-
105. sanâd Vîranâtmaçah śrîmad Ganapayâ-châryô vyalikhat tâmmra sâsanam
106. dâna-pâlanayôr madhyê dânat chchhrêyônu pâlanam dânat Svargam
avâ-
107. pnôti palanâd achyutam padam-svadattâd dvigunam punya para-dattânu
pâ-
- 108 lanam-para-dattâpahârêna sva-dattam nishphalam bhavet-sva-dattam
para-
- 109 dattâm vâ yau harêta vasundharâm shashtir varsha sahasrânî vissthâyâmp-
jâ-
- 110 yatê krimih-êkaiva bhaginî lôkê sarvêshâm êva bhûbhujâm na bhôjyâ
na kaia
111. grâhyâ vipra-dattâ visundhara sâmanyôyam dharma-sêtur nîpânâmp
kâ

112 lē kâlê pâlanîyô bhavadbhîh-sarvânêtân bhâvinah pâarthî
 113 vêndrân bhûyô bhûyô yâchate Râmachandrâh Râmachandrâya namah

(in Kannada characters) Sri-Virûpāksha

Note

(See M A R 1917, Para 115)

The copper plates on which the present inscription is recorded, are three in number, each measuring $11\frac{1}{2}$ " by $7\frac{1}{2}$ ". The record is engraved in Nāgarī characters. The language is Sanskrit throughout. The contents of the grant are mostly similar to those of the published grants of the Kaināṭaka kings, such as E C. XII, Tumkur 1 and Chiknāyakanahalli 39 and the Dēvanahalli and the Ālamguri plates (M A R 1910, paras 100 and 101). After giving the purāṇic genealogy from the Moon to Pūru, the record proceeds to describe the pedigree of Śrīranga-Rāya thus. In Pūru's race was born Bharata, in whose line was Santanu, fourth from whom was Vijaya, whose son was Abhimanyu, whose son again was Parīkshit. Eighth from him was Nanda, ninth from whom was Chalukka, seventh from whom again was Rāja-naiendra. Tenth from him was Bijalēndra, third from whom was Vira-Hemmādi-Rāya, lord of Māyāpuri, fourth from whom again was Tāta Pinnama. His son was Sōmidēva, who captured seven hill forts in one day. His son was Rāghava Dēva, whose son was Pinnama, lord of Āravīti-nagarī. His son was Bukka who firmly established even the kingdom of Sāluva Narasimha. His son by Ballāmbikā was Rāma-Rāja, whose son by Lakkāmbikā was Śrīranga-Rāja, whose sons again by Tirumalāmbikā were Rāma-Rāja, Tirumala-Rāja and Venkatādri. After Rāma-Rāja, Tirumala-Rāja came to the throne and was succeeded by Śrīranga-Rāja, his son by Vengalāmbā. Then follow the exploits and titles of Śrīranga-Rāja. He captured 84 forts, put down the pride of Avahalu-Rāja, defeated the king of Utkala and bore among others, the following titles: *hosī-birudara-ganda, rāya-rāvutta-minda, ubhaya-dala-pitamaha, birudamanyara-ganda, gandaragūli, mānya puli, mandalika-dharani-vāraha, Chālukha-chakravarti* and *biruda rāya rāhuta vēśyāka bhujanga*. He was the chief gem in the necklace Āravītipura, and had Manniyān Sāmula and other insignia. The inscription then records that on the Prathma-Dvadaśī day of the bright fortnight of the month Āshādhā in the year Yuva corresponding to the Śaka year reckoned by the horses, the gems, the oceans and the moon (1497), in the presence of the god Rāmachandra of Perunkollapura, the King granted at the request of the ever charitable Vira Chevappa-bhūpa, a moon to the ocean Tummapa, with all the usual rights, the village Nāvalūr, sur-named Rāmachandra pura, together with the village Pudukkudi, situated in Nityavinōda-valanādu of Tanjāvūr sime in the Chōla-mandala kingdom, to the *padavākyapramāṇābdhi-pārāga*, a bee in gathering the fragrant honey of the flowers the sāstras, Surēndra tīrtha-śrīpāda, spiritual son of Raghunandana-tīrtha-śrīpāda and guru of Vijayēndra-tīrtha. The villages consisted of 50 *vrittis* 7 of which were retained by the donee for the worship of the god Rāmachandra of his matha and the rest distributed among various Brahmins. Then follow the names of the Brahmins and the details of the shares. The boundaries of the villages granted are thus given —to the west Vadavillava-nallūr; to the north, Toduvelli śembiyenkuḍi,

to the east, Kāttattotta, and to the south, Tirukkarhavūr, Pattivelu and the rivers Vettāru and Bhōgavati. By order of the king the verses of the grant are composed by Sabhāpati's son Kavi-sāsana-svayambhū (apparently a title) and the plates were engraved by Vīraṇa's son Ganapayāchārya. After five usual final verses comes the king's signature—srī Virūpāksha

22

Third copper plate record in the same matt.

Telugu characters and Sanskrit language

Size 11"×8½" (the last plate only)

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಮರದ ಮೂರನೆಯ ತಾಮ್ರಶಾಸನ

ಪ್ರಮಾಣ ೧೧" × ೮ ½"

ತೆಲುಗು ಅಕ್ಷರ (ಕೊನೆಯ ಒಂದು ಹಲಗೆ ಮಾತ್ರ)

(ಮುಂಭಾಗ)—

- 1 ಕಾಂಭೋಜ ಭೋಜ ಕಾಳಿಂಗ ಕರಹಾಟಾದಿಪಾರ್ಥಿವೈಃ | ಸೌವಿದಲ್ಲ
- 2 ಪದ ಪ್ರಾಪ್ತೈಃ ಪ್ರಸ್ತುತ ಸ್ತುತಿ ಘೋಷಣಃ || ೨೪ || ಸೋಯಂ ಶ್ರೀರಂಗರಾಜಕೃ
- 3 ಫಿಪತಿಲಕೋರತ್ನಸಿಂಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂನಿರಸ್ಯ ನೃಪನಳನಹು
- 4 ಪಾನಪ್ಯವಧ್ಯಾನಧಾನ್ಯಾಃ | ಆಸೇತೋರಾಸುಮೇರೋ ರವನಿಸುರನುತಃ ಸ್ವೈ
- 5 ರಮಾಚೋದಯಾದ್ರೇ ರಾಪಾಶ್ವಾ ದಾಚಲಾಂತಾದವಿಳಹ್ಯದಯಮಾ
- 6 ವಜ್ರ್ಯ ರಾಜ್ಯಂ ಪ್ರಶಾನ್ತಿ || ೨೫ || ಅತ್ಯ ರತ್ನ ಪಯೋಬ್ಧಿಂದು ಗಣತೇಶಕಜನ್ಮ
- 7 ನಾ | ಯುವಸಂವತ್ಸರೇ ಮಾಘಮಾಸ್ಯಮೋಘಫಲಪ್ರದೇ || ೨೬ || ಕೃಷ್ಣಪಕ್ಷೇತ್ರ
- 8 ಯೋದಶ್ಯಾಂ ಶಿವರಾತ್ರಾಂಮಹಾತಿಥಾ | ಪಂಪಾಕ್ಷೇತ್ರನಿವಾಸಶ್ರೀವಿರೂ
- 9 ಪಾಕ್ಷಸ್ಯಸಂನ್ವಿಧಾ || ೨೭ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯ ಪರಿವ್ರಾಡೀಶತಾಜು
- 10 ಪಾಂ | ಪದವಾಕೃಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ || ೨೮ || ಶ್ರೀಮದ್ವೈ
- 11 ಪ್ಲವ ಸಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪನ ಗೋಯಸಾಂ ರಾಮಚಂದ್ರ ಪದಾಂಭೋಜ
- 12 ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ || ೨೯ || ಶ್ರೀಮತ್ಪುರೇಂದ್ರ ಯತಿರಾಚಾರ್ಯಾಣಾಂ
- 13 ಕಜಜನ್ಮನಾಂ | ಸದ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀ ವಿಜಯೇಂದ್ರಾರ್ಯಯೋಗಿನಾ
- 14 ಂ || ೩೦ || ನಿಜಾಂತೇ ವಾಸಿನೇ ಮಧ್ಯಸಿದ್ಧಾಂತಾರ್ಥೋ ಪದೇಶಿನೇ | ವೇದವೇದಾಂಗತ
- 15 ತ್ವಾರ್ಥವೇದಿನೇ ಜಿತ ವಾದಿನೇ || ೩೧ || ಅಶೇಷತೀರ್ಥಸಂಚಾರ ಪವಿತ್ರೀಕೃತ
- 16 ಚೇತನೇ | ವಿದ್ವತ್ಕುಮುದಸಂದೋಹ ಕೌಮುದೀ ಪ್ರಿಯಬಂಧವೇ || ೩೨ ||
- 17 ರಾಜಾಧಿರಾಜಕೋಟೀರ ಕೋಟಿಕೂಟಾರ್ಚಿತಾಂಘ್ರಯೇ | ಶ್ರೀಸುಧೀಂ
- 18 ದ್ರಯತೀಂದ್ರಾಯ ಭಕ್ತಾಭೀಷ್ಟಪ್ರದಾಯಿನೇ || ೩೩ || ಮರೇನಿತ್ಯಾನದಾನಾ
- 19 ರ್ಥಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ | ಅಸ್ಯತ್ಪ್ರಾಚೀನಭೂಪಾನಾಮನೇ
- 20 ಕ ಸುಕೃತಾಪ್ತಯೇ || ೩೪ || ಶ್ರೀತಾಮರಗೇರೇರಾಜ್ಯೇ ಗ್ರಾಮಂ ಬಚ್ಚನ ಹಾ
- 21 ಳುಕಂ | ಗ್ರಾಮಂತಥೈವಬಾಡಾಮಿ ದೇಶೇಖ್ಯಾಡಾಭಿದಂ ಪರಂ || ೩೫ || ಮಲಾ
- 22 ಪ ಹಾರೀಣೀತೀರೆ ತುಂಗಭದ್ರೋತ್ತರೇತಟೇ | ಯದವಾಳಾಭಿದಗ್ರಾಮಂ ಮಾ
- 23 ನವೀದೇಶಸಂಸ್ಥಿತಂ || ೩೬ || ಸಿಂದುಸೂರೋರಧ ಸ್ಥಾಚ್ಚ ಗ್ರಾಮಂ ಚಿಂಚಲ ಸಂಜ್ಞಿ
- 24 ತಂ | ೧೦ | ಅರಳೇಹಳ್ಳೀ ನಾಮಾನಂ ತಾವುಡು ಗುಂದೇರಧಃಸ್ಥಿತಂ || ೩೭ || ಧರ್ಮವಿ
- 25 ತ್ವಚಿಮೈರೇವಂ ನಿಶ್ಚಿತ್ಯ ಗ್ರಾಮಪಂಚಕಂ | ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣನಿಧನಾ
- 26 ಧ್ಯಜರಾನ್ವಿತಂ || ೩೮ || ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಭೋಗ್ಯಂಸಭೂರು
- 27 ಹಂ | ವಾಪೀಕೂಪತಟಾಕೈಶ್ಚ ಗ್ರಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ || ೩೯ || ಶಿಷ್ಯಪ್ರತಿಷ್ಠ
- 28 ಸಂಭೋಗ್ಯಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ ಯೋಗ್ಯಭಾಗ್ಯ

(ಹಿಂಭಾಗ) —

- 29 ಸಮನ್ವಿತಂ | ಪರಿತಃ ಪ್ರಯುತ್ಯೈಃ ಪುರೋಹಿತ ಪುರೋಗಮೈಃ |೪೦||
 30 ಏನುತ್ಯರ್ವಿವಿಧೈಶ್ಚಾತ ಪಥಿಕ್ಯರ್ವಿಬುಧೈರ್ಯುತಃ | ದಿಗಂತವಿಶ್ರಾಂತಕೀರ್ತಿ
 31 ಸಂಪನ್ನಶ್ಚುಧ್ಯಮಾನಸಃ |೪೧|| ಶ್ರೀರಂಗರಾಜಭೂಪಾಲೋಮಾನನೀ
 32 ಯೋಮನಸ್ವಿನಾಂ | ಸಹಿರಣ್ಯೋದಕಂಧಾರಾಪೂರ್ವಕಂದ
 33 ತ್ರವಾನ್ಮದಾ ||೪೨|| ಶ್ರೀರಂಗರಾಜಭೂಪಾಲಶಾಸನಾಧ್ವೀರಣಾತ್ಮಜಃ
 34 ಕುಶಲೋ ಮಿಂಗಣಾಂಜಾರ್ಯೋ ವ್ಯಲಿಖತಾಮೃತಾಸನಂ |೪೩|| ಶ್ರೀ
 35 ದಾನಪಾಲನಯೋ ಮರ್ಥ್ಯೋದಾನಾಭ್ಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗಮ
 36 ವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ |೪೪|| ಸ್ವದತ್ತಾದ್ವಿಗುಣಪುಣ್ಯಂಪರ
 37 ದತ್ತಾನು ಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ |೪೫||
 38 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂಧರಾಂ | ಪಷ್ಠಿವರ್ಷಸಹ
 39 ಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ |೪೬|| ಏಕೈವಭಗಿನೀಲೋಕೇಸರೈಷಾ
 40. ಮೇವಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರ ಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ |೪೭||
 41 ಸಾಮಾನ್ಯೋಯಂಧರ್ಮಸೇ ತುನ್ಯಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವ
 42 ದ್ವಿಃ | ಸರ್ವಾನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾಃ ಭೂಯೋಭೂಯೋ ಯಾಚ
 43 ತೇ ರಾಮಚಂದ್ರಃ
 ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

Transliteration

Front—

1. Kāmhhoja-Bhōja-Kālimga-Karahâtâdi parthivaiḥ sauvidalla
 2 padaprâptaiḥ prastuta stuta ghôshanah |24|| sōyam Śrīramgarâja kshī-
 3 tīpati tilakô ratna simhâsanasthah kīrtiyā nityam nirasyan nīpa Nala-Nahu
 4 shân-apy-avaadhyân-athânyân | âsêtor-â Sumêrôr avani-suranutah svai-
 5. ramâchôdayâdrêr âpâschâd âchalâmtâd-akhilahridayam â-
 6. varjya râjyam prasâsti |25|| âsva-ratna-payôbdhimdu ganitê Śakajanma-
 7. nâ | Yuva-samvatsare Mâgha mâsy-amâgha phala pradê |26|| Krishnapakshê
 tia-
 8 yôdasyâm Śivarâtryâm mahâtîthau | Pampâkshêtrnivâsa śrī Virû-
 9 pâkshasya samnnidhau |27|| śrīmat-paramahamsâkhyâ-parivrâdîsatâ-ju-
 10 shâm | padavâkya-pramânâbdhi pârinânâm nīramkûsam |28|| śrīmad-Vai-
 11 shnava siddhâmta samsthâpana garīyasâm Râmachamdra-padâmbhōja
 12 pūjakânâm mudâsadâ |29|| śrīmat Surêmdra yatirât-pânīpam-
 13. kaja-janmanâm | sadva-tamtra svatamtra śrī Vijayimdrâryayôginâ-
 14 m |30|| nijâmtêvâsinê Madhvasiddhâmtârthôpadêsinê | Vêda-Vêdânga-ta
 15 tvârthâ vêdinê jītavâdinê |31|| âsêshatîrthâ samchâra pavitrīkṛta
 16. chêtasê | vidvat-kumuda samdôha kaumudī priya bamdhavê |32||
 17 râjâdhirâjakâtîra kôtikûtârchitâmgḥrayê śrī Sudhim-
 18 drayatimdrâya bhaktâbhīshṭa pradâyinê |33|| mathê nityâmnâ dâna-
 19 ıtham Râmachamdrârchanâyacha | asmat prâchīna bhūpânâm anê-
 20. ka sukritâptayê |34|| śrī Tâmaragerê râjyê grâmam Bachchanahâ-
 21 luka m | grâmam tathâiva Bâdâmi dêsê Khyâdâbhīdam param |35|| Malâ-
 22 pahârinî tîrê Tungabhadrôttarê tatê | Yadvâlâbhīda grâmam Mâ-
 23. navîdêśa samsthitam |36|| Smdbusûrôradhasthâchcha grâmam Chimcha-
 lasamjñi-
 24 tam |01| Aralêhalli nâmanam Tâvudugumdêradhah sthitam |37||
 dharmavi-

- 25 t-sachivairēvaṃ nischitya grāma pañchakam | nīdhi-nikshēpa-pāshāna
siddha sâ
26. dhya jalānvitam | 38 || akshīnāgāmī samyuktam bahubhōgyam sabhūru
27. ham | vāpī-kūpa-tatākaiścha-grahārāmaś-cha samyutam | 39 || śishya-
praśishya
28 sambhōgyayōgyam vinimayōchitam | dānārtha dharma vikriti-yōgya
bhāgya

Back—

29. samanvitam | parītaḥ prayutaḥ snigdhaḥ purōhitapurōgamaiḥ | 40 ||
30 vinutair vividhair srautapathikair vibudhair-yutah | digantavīrāmta
kīrti
31. sampannassuddhamānasah | 41 || Śrīraṅga rāja bhupālō mānanī-
32. yō manasvinām | sahranyōdakam dhārā-pūrvakam da-
33. ttavān mudā || 42 || Śrīraṅgarāja bhupāla śāsanāt Vīranātmaajah
34. kuśalō Mīnganāchāryō vyalikhatntāmra śāsanam || 43 || śrī
35. dāna-pālanayōi madhyē dānā chhreyōnupālanam dānāt svargam a-
36. vāpnōti pālanād Āchyutam padam || 44 || sva dattā-dviguṇam punyam
para
37. dattānupālanam | paradattāpahārēna sva dattam nishphalam bhavet || 45 ||
38. svadattām paradattām vā yōhareta vasumdhārām shashti vaisha saha-
39. srāni viśthāyām jāyate krimih || 46 || ēkaiva-bhaginī lōke sarvēśhā-
40. m-ēva bhūbhujām na bhōjyā na kara grāhyā vipra-dattā vasumdhārā || 47 ||
41. sāmānyōyam dharmasētur nripānām kālē kālē pālanīyō bhava-
42. dbhiḥ | sarvān etān bhāvīnāḥ parthivēmdrān bhūyō bhūyō yācha-
43. tē Rāmachandrah

śrī Virūpāksha

Note.

This is the second copper plate record of Śrī-ranga-Rāya I, received from the Rāghavēndrasvāmī matt of Nanjangūd. Only the last plate of this grant is available; hence the record is incomplete. It is engraved in Telugu characters while the language is Sanskrit. The plate measures 11" by 8½". This grant is issued five months after the previous grant. It tells us that on the 13th lunar day of the dark-half of the month Māgha in the year Yuva corresponding to the Śaka year reckoned by the horses, the gems, the oceans and the moon (1497) which was the Śivarātri day, in the presence of the god Virūpāksha of the Pāmpā-kshētra, the king granted for the spiritual welfare of his ancestors, five villages, namely, Bachchana-hālu in the Tāmarageṇa kingdom, Khyāda in Badāmdēśa, Yadvāla on the bank of the Malāpahārīnī and the Tungabhadrā in Mānavi-dēśa, Chinchala below Sindusūr and Arāhballi below Tāvudugundi, with all the usual rights, to the expounder of the Madhva-siddhānta, proficient in the Vēdās and Vēdāngas, vanquisher of disputants, possessor of a mind purified by pilgrimages to all the holy places, a moon to the lilies the learned, a garuda in destroying the snakes false ascetics, recipient of high-worship from great kings, Sudhīndra yatīndra, disciple of the paramahansa parivrājakāchārya, padavākya-priamānābdhi-pārīna, Vaishnavasiddhānta-sthāpaka, worshipper of the lotus feet of the god Rāmachandra, Sarvvatantra-svatantra, Vijayīndra-yōgi, spiritual son of Surēndra-yati, in order to provide for daily gifts of food and the worship of the god Rāmachandra in the Matha. By order of the king, Vīrana's son Mīnganāchārya engraved the plates. The concluding portion is the same as that of the previous grant. It will be seen that in 1575 a grant is made to Surēndra and in the very next year to his disciple's disciple Sudhīndra. We

may naturally expect a longer interval between the two. Further, this Surēndra also figures as the donee in another grant dated 1513. Either he must have lived very long or there must be two Surēndras or there may be some mistake in the name or date or in the record itself.

The details of the date, viz, S 1497, Yuva sam Māgha ba 13, correspond to Saturday, 28th January 1576 A.D.

23

Fourth copper plate record in the same matt

Telugu characters and Sanskrit language, 3 Plates Size 11"×8½"

ಆದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳವರ ಮರದಲ್ಲಿರುವ ನಾಲ್ಕನೆಯ ತಾಮ್ರಶಾಸನ

೩ ಹಲಗೆಗಳು, ತೆಲುಗು ಅಕ್ಷರ

ಪ್ರಮಾಣ ೧೧"×೮½"

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

೦|| ೧ ||೦

- 1 ಶ್ರೀ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನ
- 2 ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯ ದಂ
- 3 ಪ್ತಾದಂಡಸ್ತಪಾತುಪಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ ಭತ್ತ ಶ್ರಿಯಂದಧಾ | ಕಲ್ಯಾಣಾಯಾಸ್ತು
- ಪೋದ್ಧಾಮ ಪ್ರತ್ಯೂಹ ತಿಮಿ
- 4 ರಾಪಹಃ | ಸಗಜೋಪ್ಯಗಜೋದ್ಭುತಃ ಪಂಚಾಸ್ಯೇನಾಪಿಲಾಲಿತಃ |
- 5 ಜಯತಿಕ್ಷೀರಜಲಧೇರ್ಜಾತಂ ಸವ್ಯೇಕ್ಷಣಂಹರೇಃ | ಅಲಂಬನಂ
- 6 ಚಕ್ರೋರಾಣಾಮಮರಾಯುಷ್ಯರಂಮಹಃ | ಪೌತ್ರಸ್ತಸ್ಯಪುರೂ
- 7 ರವಾಬುಧಸುತಸ್ತಸ್ಯಾಯು ರಸ್ಯಾತ್ಮಜಃ | ಸಂಜಜ್ಞೇನಹುಷೋ
- 8 ಯಯಾತಿರಭವತ್ಸಸ್ಯಾಚ್ಚಪೂರುಸ್ತತಃ | ತದ್ವಂಶೇಭರತೋಬ
- 9 ಭೂವನ್ಯಪತಿಸ್ತತ್ಸಂತತೌಶಂತನು ಸ್ತತ್ಪುರೋವಿಜಯೋಭಿಮ
10. ನ್ಯುರುದಭೂತ್ಸಸ್ಯಾತ್ಮರೀಕ್ಷತತಃ | ನಂದಸ್ತಸ್ಯಾತ್ಮಜೋನೌಸ
11. ಮಜನಿನವಮಸ್ತಸ್ಯ ರಾಜ್ಜಶ್ಚಲಕೃಷ್ಣಾಪಸ್ತತ್ಸಪ್ತಮಶ್ರೀನರಪ
12. ತಿರಭವದ್ರಾಜ ಪೂರ್ವೋನರೇಂದ್ರಃ | ತಸ್ಯಾಸೀತ್ಸಜ್ಜನೇಂದ್ರೋ
13. ದಶಮ ಉಡುಸ್ಯ ಪೋವೀರಹೇಮಾನುರೂಪಸಾ ತೀರ್ಯೀಕೋ
14. ಮುರಾರಾಕೃತನತಿರುದಭೂತ್ಸಸ್ಯ ಮಾಯಾಪುರೀಶಃ |೬|| ತತ್ಪುರೋ
15. ಜನಿತಾತಚಿನ್ನಮಮಹೀಪಾಲೋ ನಿಜಾಲೋಕನಶ್ಚಾಸೀನ್ನಿತ್ರಗಣಸ್ತತೋ
16. ಘನತರಾಃ ದುರ್ಗಾಶ್ಚಯೇನಾವೃತಾಃ | ಅನ್ಯೇಕೇಚನಸೋಗ್ನಿದೇವನ್ಯಪತಿ
17. ಸ್ತಸ್ಯೈವಜಜ್ಞೇನುತೋ ವೀರೋರಾಘವ ದೇವರಾಡಿತಿತತ್ತ್ರೀಪಿನಮೋ
18. ಭೂಪತಿಃ |೭|| ಅರವಾಟಿನಗರೀ ವಿಭೋರಭೂಧಸ್ಯ ಬುಕ್ಕಧರಣೀಪತಿ
19. ಸ್ತುತಃ | ಯೇನಸಂನ್ಮತಸ್ಯಸಿಂಹ ರಾಜ್ಯಮಪ್ಯೇಧಮಾನ ಮಹನಾಸ್ಥಿರೀ
20. ಕೃತಂ |೮|| ಸ್ವಕಾಮಿನೀಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತೀಂ ಬುಕ್ಕಾವನೀಪತಿಲ
21. ಕೋ ನವನೀರಜಾಕ್ಷೀಂ | ಕಲ್ಯಾಣನೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಮಲ್ಲಾಂ
22. ಬಿಕಾಮುದವಹದ್ಭಹುಮಾನಶೀಲಾಂ |೯|| ಸುತೇವಕಲಶಾಂಬುಧೇಃಸುರಭಿ
23. ಳಾಶುಗಂಮಾಧವಾತ್ಕುಮಾರ ಮಿವತಂಕರಾತ್ಕುಲ ಮಹೀಭೃತಃ ಕನ್ಯಕಾ ಜಯಂ
24. ತ ಮಮರಪ್ರಭೋರಪಿ ಶಚೀವಬುಕ್ಕಾಧಿಪಾತ್ಪತಂಜಗತಿ ಮಲ್ಲಮಾಲಭತ ರಾ
25. ಮರಾಜಂಸುತಂ |೧೦|| ಶ್ರೀ ರಾಮರಾಜಕ್ಷಿತಿಪಸ್ಯ ಚಿಂತಾಮಣೀಃ ಪ್ರಭೂತಾರ್ಥಿ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

೦|| ೨ ||೦

26. ಕದಂಬಕಾನಾಂ ಲಕ್ಷ್ಮೀರಿ ವಾಂಭೋರುಹಲೋಚನಸ್ಯ ಲಕ್ಷಾಂಬಿಕಾಭೂ

- 27 ಚ್ಚುಕುಟುಂಬನೀತಿ || ೧೧ || ತನ್ಯಾಧಿಕೈಸ್ತಮಭವತ್ತನಯಸ್ತಪೋಭಿಃ ಶ್ರೀ
 28. ರಂಗರಾಜನೃಪತಿ ಶೃತಿವಂಶಧೀರಃ | ಅಸೌನಮುಲ್ಲಸಿತ ಕಾಂತಿಭಿರನ್ಯಚಿ
 29. ತ್ರಂ ನೇತ್ರಾಣಿ ಮೈರಿ ಸುಹೃದಾಂಚ ನಿರಂಜನಾನಿ | ೧೨ || ಯಸ್ಯ ಶ್ರೀರಾಮರಾಜ
 30 ಸ್ಯ ಮೈಶ್ಯಾ ಇವ ಮಹೀಭುಜಃ | ಪ್ರಯಚ್ಛಂತಿ ಕರಂನಿತ್ಯ ಮತ್ಯರ್ಥಂಭಯ
 31 ಕಂಪಿತಾಃ || ೧೩ || ಯಸ್ಮಿನ್ ಶಾಸತ್ಯೇಕವೀರೇಧರಿಶ್ರೀ ಮೇಣಾಕ್ಷೀಣಾ ಮೇವಕಾರ್ತ್ಯಂವ
 32 ಲಗ್ನೇ | ಕಾಟಿಲ್ಯಂ ತತ್ಕುಂತಲೇಕಕರ್ತವ್ಯಂ ತದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂತತ್ಯಚಾಕ್ಷೇ ||
 33. ೧೪ || ಮಹಂತಿದಾನಾನಿ ಮಹಾಭುಜೇನ ಕೀರ್ತೇರ್ನಿದಾನಾನಿ ಕೃತಾನಿಯೇನ | ಯೇ
 34 ಪಾಂ ಯಥಾ ಸಂಖ್ಯತಯಾಚ ಪೂರ್ವಂ ಪರಾಜಿತಾಃ ಪೋಡಶಪಾರ್ಥಿವೇಂದ್ರಾಃ
 35 ೧೫ || ಜಿತರಿಪುರನಿಮೇಷೈಸ್ತಯ ಮಾನೋಪಿನಿತ್ಯಂ ಶಶಬಿರುದರ ಗಂಡೋರಾಯ
 36 ರಾಯಾನ್ತಮಿಂಡಃ | ಪ್ರಥಿತತರ ಚರಿತ್ರಃ ನಿಹಲಾಲಾಟಕಾದಿ ಪ್ರಕಟಿತ ಬಿರು
 37 ದಶ್ರೀಃ ಪಾಟಿತಾರಾತಿರೋಕಃ | ೧೬ || ಉಭಯದಳಪಿತಾಮಹೋನತಾನಾಮಭ
 38 ಯ ಪದಾರ್ಪಣ ತತ್ಪರೋರಿಪೂಣಾಂ | ಅಲಮಯಮರಿರಾಜಮಾನ ಮದೀತ್ಯ
 39. ಖಿಲಜನ್ಯೈ ರಭಿಗೀಯ ಮಾನಧಾಮಾ | ೧೭ || ತಾಂಡವಿತೋದರೋಬಿರುದ ಮಾನ್ಯ
 40 ರಗಂಡ ತಯೋದ್ಧಂಡ ಬಲಹಃ | ಕರೀಂದ್ರಜಯ ಪಂಡಿತ ವೀರಯುತಃ | ಚಂಡಿ
 41. ಮಶಾಲಿ ಬಾಹುಬಲದಂಡಿತ ಮೈರಿಗಣಃ | ಗಂಡಗುಳಿ ಮನ್ಯಪುಳಿ ಮಾನ್ಯ
 42 ಮಹಾಬಿರುದಃ | ೧೮ || ಸಾರವೀರರ ಮಯಾಸಮುಲ್ಲಸನ್ನಾ ರವೇಟಿಪುರದಾ
 43 ಯನಾಯಕಃ | ಕುಂಡಲೇಶ್ವರ ಮಹಾಭುಜಾಶ್ರಯನ್ಮಂಡಲೇಕ ಧರಣೀವರಾಹ
 44 ತಾಂ | ೧೯ || ಓಷಧಿಪತ್ಯುಪ ಮಾಯಿತ ಗಂಡಃ ಪೋಷಣ ರೂಪಜಿತಾ ನಮಕಾಂ
 45 ಡಃ | ಭಾಷಿಯ ತಪ್ಪುವರಾಯರಗಂಡಃ ಪೋಷಣ ನಿರ್ಭರಭೂವನಖಂಡಃ |
 46 ೨೦ || ರಾಜಾದಿರಾಜಶ್ವೇಜಸ್ವೀ ಶ್ರೀರಾಜಪರಮೇಶ್ವರಃ | ಮೂರುರಾಯರಗಂಡಾ
 47 ಂಕಃ ಪರರಾಜ ಭಯಂಕರಃ | ೨೧ || ಭಾಷಾತಿಲಂಘ್ಯ ಭೂಪಾಲ ಭುಜಂಗಚರಿ
 48 ತಸ್ತುತಃ | ಹಿಂದು ರಾಯಸುರತ್ರಾಣೋ ದುಷ್ಟಶಾರ್ದೂಲ ಮರ್ದನಃ || ೨೨ ||
 49 ಇತ್ಯಾದಿ ಬಿರುದೈರ್ನಿತ್ಯಂ ವಂದಿನಾಮಿಷ್ಟದಾಯಕಃ | ನಿತ್ಯಾನಂದಾನ ನಿರತಸ್ತತ್ಯ
 50 ಥಾ ಸಕ್ತಮಾನಸಃ | ೨೩ || ಸೋಯಂ ಶ್ರೀರಾಮರಾಜಃ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋರತ್ನಸಿಂ
 51 ಹಾಸನಸ್ಥಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂ ನಿರಸ್ಯನ್ ನೃಪನಳನಹುಷಾನಪ್ಯವಧ್ಯಾನಧನ್ಯಾನ್
 52 ಅನೇತೋ ರಾಸುಮೇರೋರವನಿಸುರನುತಃ ಸ್ವೈರಮಾಚೋದಯಾದ್ರೇರಾ ಪಾ
 53 ಶ್ಚಾಧಾಚಲಾಂತಾದಿವಿಳ ಹೃದಯಮಾವಜ್ಯರಾಜ್ಯಂ ಪ್ರಶಾಸ್ತಿ || ೨೪ ||
 54 ಬಾಣಪಾವಕ ವೇದೇಂದು ಗಣಿತೇಶಕಚಿಷ್ಣುತಃ | ಶ್ರೀಮತಿ ಶ್ರೀಮುಖೇವರ್ಷೇ

(3ನೆಯ ಹಲಗೆಯ ಮಂಭಾಗ) —

೦ || ೩ || ೦

- 55 ಶ್ರೀರಾಮ ನವಮೀದಿನೇ | ೨೫ || ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯವಿರಲಸ್ಯಸ್ಥಿತೇ ಮರೇ ರಾಮಾ
 56 ಭಿಷೇಕಸಮಯೇ ರಾಮವಿರಲ ಸಂನಿಧಾ | ೨೬ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯ ಪರಿಪ್ರಾ
 57 ಡೀಶತಾಜುಷಾಂ | ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ || ೨೭ || ಶ್ರೀ
 58 ಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪನಗೀರಿಯನಾಂ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜಪು
 59 ಜಕಾನಾಂ ಮುದಾಸದಾ | ೨೮ || ಶ್ರೀ ಜಿತಾಮಿತ್ರ ತೀರ್ಥಾರ್ಥ ಪಾಣಿಪಂಕಜ ಜ
 60 ನ್ಮನಾಂ | ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀ ರಘುನಂದನಯೋಗಿನಾಂ | ೨೯ || ನಿಜಾಂ
 61 ತೇವಾನಿನೇಮಧ್ಯ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ವೇದವೇದಾಂಗ ತತ್ಪಾರ್ಥವೇ
 62. ದಿನೇ ಜಿತವಾದಿನೇ | ೩೦ || ಅಶೇಷತೀರ್ಥ ಸಂಚಾರಪವಿತ್ರೀಕೃತ ಚೇತಸೇವಿದ್ವತ್ಯ
 63 ಮುದ ಸಂದೋಹ ಕಾಮುದೀಪ್ರಿಯ ಬಂಧವೇ | ೩೧ || ರಾಜಾಧಿರಾಜಕೋಟೀ
 64. ರ ಕೋಟಿಕೂಟಾರ್ಚಿತಾಂಘ್ರಯೇ ಶ್ರೀಸುರೇಂದ್ರಯತೀಂದ್ರಾಯಭಕ್ತಾಭೀ
 65 ಪ್ಪ ಪ್ರದಾಯಿನೇ | ೩೨ || ಮುದುಗಲ್ಲುಮಹಾದೇಶೇ ಮಯೂರಕ್ಷತ್ರಗಂ ಮರಂ | ವಿ
 66 ಬುಧೇಂದ್ರಯತೀಂದ್ರೇಭ್ಯಃ ಪ್ರಾಗೇವಾರ್ಯೈಃ ನಮರ್ಪಿತಂ | ೩೩ || ಅನೇಹೂಸೂ
 67. ರು ನಾಮಾನಂ ಗ್ರಾಮಂಜನಪದ್ಮಯುತಂ | ತಥಾಕೊಪ್ಪಳದೇಶೇಪಿ ಲೇಪಗಿರೈ

- 68 ಭಿಧಂ ಪರಂ | ೩೪ || ಗ್ರಾಭುಂಗಂಗಾವತೀದೇಶೇ ಶಿರುಗಾಪುರನಾಮಕಂ ಮಲ್ಲಾ
69 ಪುರಂ ಹೊನ್ನಮಟ್ಟೆ ಗ್ರಾಮೃ ಕುಪ್ಪಿಗಿದೇಶಗಂ | ೩೫ || ತಥಾಚೆಕ್ಕಲಕೋಟ್ಯಾಖ್ಯ
70 ದೇಶೇಗ್ರಾಮಂ ಮನೋಹರಂ | ಹೇರಕಲ್ಪತಿ ವಿಖ್ಯಾತಂ ತುಂಗಭದ್ರಾತಟಸ್ಥಿತ
71 ಂ | ೩೬ || ಏವಂ ನಿಶ್ಚಿತ್ಯ ಭೇಶಜ್ಞೈಃ ಗ್ರಾಮಪಚ್ಚಂ ಸುಮಂತ್ರಿಭಿಃ | ನಿಧಿನಿಕ್ಷೇಪ ಪಾ
72 ಷಾಣ ಸಿದ್ಧಸಾಧ್ಯ ಜರಾನ್ವಿತಂ | ೩೭ || ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಬೋ
73 ಗ್ಯಂ ಸಭೂರುಹಂ | ವಾಪೀಕೂಪತಟಾಕಾದ್ಯೈಃ ಗ್ರಹಾರಾಮೈಶ್ಚ ಸಂಯುತ
74 ಂ | ೩೮ || ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥಧರ್ಮಾ ವಿಕ್ರೀ
75 ತಯೋಗ್ಯಭಾಗ್ಯ ಸಮನ್ವಿತಂ | ೩೯ || ಪರಿತಃ ಪ್ರಯುತ್ಯೈಃ ಸ್ನಿಗ್ಧೈಃ ಪುರೋಹಿತಪು
76 ರೋಗಮೈಃ | ವಿನುತ್ಯರ್ವಿವಿಧೈಃ ಶ್ರಾತಪಥಕೈಃ ವಿಬುಧೈರ್ಯುತಃ | ೪೦ || ಶ್ರೀ
77 ರಾಮರಾಜಭೂಪಾಲೋ ಮಾನನೀಯೋಮನಸ್ವಿನಾಂ | ಸಹಿರಣ್ಯೋದಕಂ
78 ಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ೪೧ || ಶ್ರೀರಾಮರಾಜ ಭೂಪಾಲಶಾಸನ
79 ನಾದ್ವೀರಣಾತ್ಮಜಃ | ಕುಶಲೋಮಂಗಣಾಚಾರ್ಯೋ ವೈಲಿಖತ್ತಾಮ್ರಶಾಸನಂ |
80 ೪೨ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛ್ರೇ ಯೋನುಪಾಲನಂ | ದಾನಾತ್ಪ್ರಗ್
81 ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ || ೪೩ ||

(3ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

- 82 ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತ
83 ಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ೪೪ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂಧರಾಂ |
84 ಪಷ್ಠಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ | ೪೫ || ಏಕೈವಭಗಿನೀ ಲೋಕೇ
85 ಸರ್ವೇಷಾಮೇವಭೂಭುಜಾಂ | ಸಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾ ವಸುಂಧ
86 ರಾ | ೪೬ || ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಶೀಕಾಲೇ ಪಾಲನೀಯೋ
87 ಭವದ್ಭಿಃ | ಸರ್ವಾನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾಃ ಭೂಯೋಭೂಯೋ ಯಾ
88 ಚತೇ ರಾಮಚಂದ್ರಃ || ಶ್ರೀ ||

(ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

I-B—

1. ಶ್ರೀ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂವಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲोक्य ನ
2. ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಹರೇಲಿಲಾವರಾಹಸ್ಯ ದಂ
3. ಪ್ಲಾದಂಜಸ್ತಾಪಾತುಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರಧಾತ್ರಿ ಛತ್ರ ಶ್ರಿಯಂಧೌ | ಕಲ್ಯಾಣಾಯಾಸ್ತುವೋಹಾಮ
ಪ್ರತ्यूಹ ತಿಮಿ
4. ರಾಪಹಃ | ಸಗಜೋಪ್ಯಗಜೋದ್ಭುತಃ ಪಶ್ಚಾಸ್ಯೇನಾಪಿಲಾಲಿತಃ |
5. ಜಯತೀಕ್ಷೀರಜಲಧೇರ್ಜಾತಂ ಸವ್ಯೇಕ್ಷಣಂ ಹರೇಃ | ಆಲಂಬನಂ
6. ಚಕೋರಾಣಾ ಮಮರಾಯುಷ್ಕರಂ ಮಹಃ | ಪೌತ್ರಸ್ತಸ್ಯ ಪುರು
7. ರವಾ ಬುಧಸ್ತುತಸ್ತಸ್ಯಾಯುರಸ್ಯಾತ್ಮಜಃ | ಸಜಜ್ಞೇನಹುಪೋ
8. ಯಾತಿರಭವತ್ಸಾಚ್ಚಪುರುಸ್ತತಃ | ತದ್ವಂಶೇ ಭರತೋ ನ
9. ಭುವ ನೃಪತಿಸ್ತತ್ಸಂತೌಶಂತನುಸ್ತತ್ಪುರೈಃ ವಿಜಯಾಭಿ ಮ
10. ನ್ಯುರುದಭೂತಸ್ಮಾತ್ಪರೀಕ್ಷತನಃ | ನಂದಸ್ತಸ್ಯಾತ್ಮಾಜೋಸೌ ಸ
11. ಮಜನಿ ನವಮಸ್ತಸ್ಯ ರಾಜಶ್ಚಲಕ್ಷಮಾಪಸ್ತತ್ಸತಮ ಶ್ರೀ ನರಪ
12. ತಿ ರಭವದ್ರಾಜ ಪೂರ್ವೋನೇಂದ್ರಃ | ತಸ್ಯಾಸೀತ್ಸಜಜನೇಂದ್ರೋ
13. ದಶಮ ಉಡುನೃಪೋ ವೀರಹೇಮಾನುರೂಪಸ್ತಾರ್ತೀಯಿಕೋ
14. ಮುರಾರಿಕೃತನತಿರುದಭೂತಸ್ಯ ಮಾಯಾಪುರೀಶಃ || ೬ || ತತ್ಪುರೈಃ
15. ಜನಿತಾತ ಚಿತ್ರಮಮಹಾಪಿಲೋ ನಿಜಾಲೋಕನಶ್ಚಾಸೀನ್ಮಿತ್ರಗಣಸ್ತತೋ
16. ಧನಂತರಾಃ ದುರ್ಗಾಶ್ವೇನಾವೃತಾಃ | ಅನ್ಯೇಕೇಚನಸೋಗ್ರಿಧೇವ ನೃಪತಿ |

- 17 स्तस्यैवजज्ञेसुतो वीरोराघवदेवराडितितत श्री पिंनमो
 18 भूपतिः ॥ ७ ॥ आरवीटिनगरीविभोरभूदस्य बुक्क धरणी पति
 19 स्सुतः । येनसंभुतनृसिह राज्यमप्येधमान महसास्थिरी
 20 कृतं । ८ ॥ स्वः कामिनीस्वतनुकांतिभिराक्षिपंतीं बुक्कावनी पतिल
 21 को नवनीरजाक्षीं । कल्याणिनी कमलनाभ इवाब्धि कन्यां मल्लां
 22 बिका मुदवहद्वहुमानशीलां । ९ ॥ सुतेव कलशांबुधेः सुरभि
 23 लाशुगं माधवात्कुमारमिव शङ्करात्कुलमहीभृतः कन्यकाजयं
 24 तवमर प्रभोरपि शचीवबुक्काधिपात्सुतं जगतिमल्लमालभत रा
 25 मराजंसुतं । १० ॥ श्रीरामराजक्षितिपस्य चितामणेः प्रभूतार्थि

II-A—

० ॥ २ ॥ ०

- 26 कदंब का नाम् लक्ष्मी रिवांभोरुहलोचनस्य लकांविका भू
 27 च कुटुंबनीति ॥ ११ ॥ तस्याधिकैस्समभवत्तनयस्तपोभिः श्री
 28 रंगराजनृपतिश्शशिवंशधीरः । असनूसमुल्लसित कांतीभिरस्य चि
 29 त्रं नेत्राणि वैरि सुहृदां च निरंजनानि ॥ १२ ॥ यस्य श्री रामराज
 30 स्य वैश्या इव महीभुजः । प्रयच्छन्तिकरं नित्यमत्यर्थं भय
 31 कंपिताः ॥ १३ ॥ यस्मिन् शासत्येकवीरे धरित्रीमेणाक्षीणामेवकाश्यं व
 32 लभे । कौटिल्यं तत्कुंतलेकर्कशत्वं तद्वक्षोजे चापलं तत्कटाक्षे ॥
 33 १४ ॥ माहंतिदानानि महाभुजेन कीर्तेर्निदानानि कृतानि येन । ये
 34 षां यथा संख्यतयाच पूर्वं पराजिताः षोडशपार्थिवेन्द्राः ॥
 35 १५ ॥ जितरिपुरनिमेषैस्तूयमानोपि नित्यं शश विरुदर गंडोराय
 36 रायास्तर्मिडः । प्रथिततर चरित्रः सिंहलालाटकादि प्रकटित विरु-
 37 द श्रीः पाटिताराति लोकः । १६ ॥ उभयदल पितामहोनतानामभ
 38 य पदार्पण तत्परोरिपूणां । अलमयमरिराजमानमर्दात्य
 39 खिलजनैरभिगीयमानधामा । १७ ॥ तांडवितोदरोविरुदमान्य
 40 र गंड तयोहंड बलहः । करीन्द्रजयपण्डित वीरयुतः । चंडि
 41 म शालिबाहुबल दण्डित वैरिगणः । गंडगुलि मन्यपुलिमान्य
 42 महाविरुदः । १८ ॥ सारवीररमयां समुल्लसन्नारवेटि पुरदा
 43 य नायकः । कुण्डलीश्वरमहाभुजाश्रयन्मण्डलीक धरणीवराह
 44 तां । १९ ॥ ओषधिपत्युपमायित गण्डः तोषणं रूपजिता समकां
 45 डः । भाषियतप्पुवरायरगंडः पोषण निर्भरभूवनस्वण्डः ।
 46 २० ॥ राजाधिराजस्तेजस्वी श्री राजपरमेश्वरः । मूरारायरगण्डा
 47 ङ्कः परराज भयंकरः । २१ ॥ भाषातिलङ्घ्य भूपाल भुजंग चरि
 48 तस्तुतः । हिन्दु राय सुरत्राणो दुष्टशार्दूल मर्दनः ॥ २२ ॥
 49 इत्यादि विरुदैर्नित्यं वंदिनामिष्टदायकः । नित्यां न दाननिरतस्सत्क
 50 था सक्त मानसः । २३ ॥ सोयं श्रीरामराजः क्षितिपति तिलकोरत्नासिं
 51 हासनस्थः कीर्त्या नित्य निरस्यन् नृपनलनहुषानप्यवध्यान धन्यान् ।
 52 आसेतो रासुमेरोरवनिसुरनुतः स्वैरमाचोदयाद्रेरा पा
 53 श्वादाचलान्तादखिलहृदयमावर्ज्यं राज्यं प्रशास्ति ॥ २४ ॥
 54 बाण पावकवेदैंदु गणितेशकचिह्नितः । श्रीमति श्रीमुखेवर्षे

III-A—

० ॥ ३ ॥ ०

- 55 श्रीरामनवमीदिने । २५ ॥ दक्षिणद्वारि विजयविठलस्य स्थिते मठे गामा
 56 भिषकसमये राम विठलसंनिधौ । २६ ॥ श्रीमत्परमहंसाख्य परिव्रा
 57 डीशताजुषां । पदवाक्य प्रमाणाब्धिपारीणानां निरङ्कुशं २७ ॥ श्री
 58 मद्रैष्णव सिद्धान्त संस्थापन गरीयसां । रामचन्द्र पदांभोज पू
 59 जकानां मुदासदा । २८ ॥ श्रीजितामित्र तीर्थार्यपाणिपंकज ज
 60 न्मनां । सर्वतन्त्रखतन्त्र श्रीरघुनन्दन योगिनां । २९ ॥ निजां
 61 तेवासिनेमध्व सिद्धान्तार्थोपदेशिने । वेदवेदाङ्गतत्त्वार्थवे
 62 दिनेजितवादिने । ३० । अशेषतीर्थसंचारपवित्रीकृतचेतसे विद्वत्कु
 63 मुद संदोहकौमुदी प्रियबंधवे । ३१ । राजाधिराज कोटी
 64 रकोटिकूटार्चिताङ्गये श्री सुरेन्द्र यतीन्द्रायभक्ताभी
 65 छप्रदायिने । ३२ ॥ मुदगल्लमहादेशे मयूरक्षेत्रगं मठं । वि
 66 बुधेन्द्रयतीद्रेभ्यः प्रागेवार्यैः समर्पितं । ३३ ॥ आने होसू
 67 रु नामानां ग्रामं जनपदैर्युतं । तथा कोष्पलदेशेऽपि लेपगिर्य
 68 भिदं परं । ३४ ॥ ग्रामंगङ्गावतीदेशे शिरुगापुरनामकं मल्ला
 69 पुरं होन्नमद्वेग्रामं कुष्टिगिदेशगं । ३५ । तथाटेक्कलकोट्याख्य
 70 देशेग्रामं मनोहरं । हेरकलिवति विख्यातं तुङ्गभद्रा तटस्थित
 71 ० । ३६ ॥ एवं निश्चित्य धेशज्ञैर्ग्रामषट्कं सुमन्त्रिभिः निधिनिक्षेप पा
 72 षाण सिद्धसाध्य जलान्वितं । ३७ ॥ अक्षीणागामिसंयुक्तं बहुबो
 73 ग्यं समूहं । वापीकूपतटाकाद्यैर्ग्रहाराभैश्च संयुत
 74 ० । ३८ ॥ शिष्यप्रशिष्य संभोगयोग्यं विनिमयोचितं । दानार्धधर्मविक्री
 75 तियोग्यभाग्यसमन्वितं । ३९ ॥ परितः प्रयुतैः स्निग्धैः पुरोहित पु
 76 रोगमैः । विनुतैर्विविधैः श्रौतपथिकैर्विबुधैर्युतः । ४० ॥ श्री
 77 रामराजभूपालो माननीयोमनस्विनां । सहिरण्होदकं
 78 धारापूर्वकं दत्तवान्मुदा ॥ ४१ ॥ श्रीरामराज भूपाल शास
 79 नद्वीरणात्मजः । कुशलोमङ्गणाचार्योव्यलिखत्ताम्रशासनं ।
 80 ८२ ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनं । दानात्स्वर्ग
 81 मवाप्नोति पालनादच्युतं पदं ॥ ४२ ॥

III-B—

- 82 स्वदत्ताद्विगुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्त
 83 ० निष्फलं भवेत् । ४४ ॥ स्वदत्तां परदत्तां वा योहरेतवसुन्धरां ।
 84 षष्टिवर्षसहस्राणि विष्टायां जायते किमिः । ४६ ॥ एकैवभगिनीलोके
 85 सर्वेषामेवभूभुजां । नभोज्यानकरग्राह्या विप्रदत्तावसुंध
 86 रा । २६ सामान्योयं धर्मसेतुर्नृपाणां कालेकालेपालनीयो
 87 भवद्भिः । सर्वानेतान् भाविनः पार्थिवेन्द्रान् भूयोभूयोया
 88 चते रामचन्द्रः ॥ श्री ॥

श्री विरूपाक्ष.

Transliteration

I-B—

- 1 sri | nams-tunga snaś-chumbi chandra chāmara chāravê | trai-lōkya-na-
 2 garārambha mūla-stambhāya Sambhavê | Harêr lilā varāhasya dam-
 3 shtrādamdas-sapātuvah | Hēmādri kalaśā yatna dhātṛi chchatra śriyam
 dadhau | kalyānāyāstu vōddāma prathyūha timi-
 4 rapahah | sagajōpyagajōdbhūtah pamchāsyênâpi lālitaḥ |
 5 jayati kshīra jaladhēr jātam savyēkshanam Harêh | ālambanam
 6 chakōrānām amarāyushkaram mahah | pautrastasya Purū-
 7 ravā Budha-sutas tasy Āyur asyātmanah | samjajñê Nahushō
 8 Yayātu abhavat tasmāchcha Pūrus tatah tadvamsê Bharatō ba-
 9 bhūva nripatis-tatsamtatau Śamtanus tatturyō Vijayōbhima-
 10 nyur udabhūt tasmāt-Parikshat-tataḥ | Namdas tasyātmanajō sau sa-
 11 majani navamas tasya rājñas-Chalakka kshamāpas tat-saptama sri naipapa-
 12 tu abhavat rājapūvō narēmdrah | tāsyaśīt Śajjanēmdrō
 13 daśama Udunipō vīra Hēmānurūpas tārtiyikō
 14 Murārau kritanatu udabhūt tasya Māyāpurisah ||6|| tatturyō-
 15 jani Tāta-Chinnama mahipālōnījālōkanas chāsīn mitragauas tatō
 16 ghanatarāh durgāscha yēnāvritāḥ | anyē kēchana sōgnidēvanripati-
 17 stasyaiva jāñê sutō vīrō Rāghavadēvaiāditi tata sri pinnamō
 18 bhūpatih ||7|| Ālaviti nagari vibhōrabūdasya Bukkadharānīpati
 19 ssutah | yēna samnuta Nrisimhaiājyamyēdhamāna mahasā sthīri-
 20 kritam ||8|| svah kāmīni svatanu kāmībhīrākshī pamtim Bukkāvanīpa-tila-
 21 kō navanīirajākshīmn | Kalyānīm Kamala-nābha ivābādhī kanyām Mallām-
 22 bikā mudavahad bahumānnyasītam ||9|| sutēva kalasāmbudhēh surabhi-
 23 lāsugam Mādhavāt Kumāram iva Śamkarāt kulamahībhritah kanyakā
 jayam-
 24 tam amara prabhōrapī Śachīva Bukkādhīpāt sutam jagati Mallamāla-
 bhata Rā-
 25 marājam sutam ||10|| śri Rāmarāja kshītipasya chintāmanēh prabhūtārthi-

II-A—

26. kadambakānām Lakshmirivāmbhōruhalōcha-nasya Lakkāmbikābhū-
 27. chcha kutumbanīti ||11|| tasyādīkshais samabhavat tanayas-tapōbhīh Śrī-
 28. ramgarāja nripatis Śasivamsadhīrah | āsan samullasita-kāmībhīrasya chī-
 29. tram nētrāni vairi-suhridām cha niramjanāni ||12|| yasya sri Rāmarāja
 30. sya vaisyā iva mahībhujah | prayachchhamti ka ram nityam atyartham
 bhaya-
 31. kampitāḥ ||13|| yasmin sāsatyēkavīrē dharitrim ēnākshīnām ēvakārsyam va-
 32. lagnē | kautilyam tat-kuntalē karkasatvam tadvakshōjē chāpalam tat
 katākshē ||
 33. 14 || mahamti dānāni mahābhujēna kīrtēr nidānāni kritāni yēna | yē-
 34. shām yathā samkhyatayā cha pūrvam parājītāḥ shōdasa pārthivēmdrah
 35. 15 || jitaripur-animēshai stūyamānōpi nityam śasābirudara gamdō rāya-
 36. rāyāstamimdah | prathitātara charitrah simha lālātakādi prakatitabiru-
 37. dasrih pātītārātīlōkah ||16|| ubhayadala pitāmahō natānām abha-
 38. ya padārpana tatparō ripūnām | alam ayam ari rājamānamardītya
 39. khilajanair abhigīyamāna dhāmā ||17|| tāmdevitōdarō buudamānya
 40. ra gamda tayōddamdābalahah | karīmdrajayapamdita vīrayutah | chamdi
 41. masāli bāhubaladamdita vairiganah | gamdaguli manya pulimānya
 13

42. mahâbirudah || 18 || sâravîraramayâ samullasan Âravîti puîadâ-
 43. ya nâyakah | kumdalîsvaiaunahâbhujâsiayan mamdalîka dhaianî Varâha-
 44. tâm || 19 || ôshadhî-patyupamâyita-gamdah tôshana-rûpajîta samakâm-
 45. dah | bhâshiya tappuva râyara gamdah pôshana nirbhara bhû vanakhamdah |
 46. 20 || râjâdirâjas tējasvî sî râjaparamēsavaiah | mûru râyara gamdâ-
 47. mkah paurâja-bhayamkarah || 21 || bhâshâtîlamghya bhûpâla bhujamga
 chauri-
 48. tastutah | Hinduiâya suratianô dushta sârdûla mardana || 22 ||
 49. ityâdi birudau nityam vamdinâm ishta dâyakah | nityâmnadâna nuatas
 satka-
 50. thâsaktamânasah || 23 || sôyam sri Râmarâjah kshîtipati-tîlakô ratna-sûn
 51. hâsanasthah kîrtyâ-nityam nirasyan nripa Nala Nahushânâpya vadhyâna
 dhanyân |
 52. âsêtôr âsumêiôî avanîsuranutah svairam âchôdayâdrêî apâ-
 53. schâd âchalâmtâd akhilahrîdayam âvarjya râjyam prasâsti || 24 ||
 54. bâna-pâvaka-Vêdêmdû ganitê Sakachîhñitah | Srimati Srimukhê vaishê
 III-A—
 55. sri Râma-navmî dinê || 25 || dakshinadvânî Vijaya Vithalasya sthîtê mathâ
 Râmâ-
 56. bhishêkasamayê Râmavithala samnidhau || 26 || srimat paramahamśâkhyâ
 parivrâ-
 57. dîsatâjushâm | padavâkya-pramânâbdlî pârînanâm niramkuşâm || 27 || sri-
 58. mad Vaishnava siddhâmta samsthâpana-garîyasâm | Râmachandra-padâm-
 bhôja pû-
 59. jakânâm mudâsadâ || 28 || sri Jitâmitratîrthârya pâni-pamkaja-ja-
 60. nmanâm | saivatamtra svatamtra sri Raghunandanayôginâm || 29 || nijâm-
 61. tēvâsinê Madhvasiddhâmtârthôpadēsînê | Vêdavêdânga tatvârthâ vê
 62. dinê jitavâdinê || 30 || asēsha-tîrthâ-samchâra pavitrîkṛita-chêtasê vidvat ku-
 63. muda samdôha kaumudî-priyabamdhavê || 31 || râjâdhîrâja kôti-
 64. rakôti-kûtârchitâmgṛayê sri Surêmdrayatîndrâya bhaktâbhî-
 65. shta piadâyînê || 32 || Mudugallu mahâdēsê Mayûrakshatragam inatham | Vi-
 66. budhêmdra yatîmdrêbhyaḥ prâgēvâryaih samarpitam || 33 || Ânêhosû-
 67. ru nâmânâm grâmam janapadauryutam | tathâ Koppala dēsēpi Lēpagiryâ-
 68. bhîdhamparam || 34 || grâmam Gamgâvatîdēsî Sirugâpuranâmakam Mallâ-
 69. puram Honnamatie grâmam kushtigîdēsagam || 35 || tathâ Tokkala kôtyâ-
 khyâ
 70. dēsê grâmam manôharam | Hêrakalvî vikhyâtam Tumgabhadrâ tatasthîta-
 71. m || 36 || êvam nischitya dēsajñair grâma shatkam sumantribhîh | nidhîni-
 kshêpa pā-
 72. shâna siddha sâdhya jalânvitam || 37 || akshînâgâmi samyuktam bahu bhô-
 73. gyam sabhûruham | vâpîkûpatatâkâdyair-grahârâmaiścha samyuta-
 74. m || 38 || sishya prasishya sambhōgayōgyamvinimayôchitam | dânnârdha dhar-
 ma vikri-
 75. ti yōgyabhâgya samanvitam || 39 || paritahprayutaih snigdhaih purôhita pu-
 76. rôgamaih | vinutair vividhaih śrautapathikair vibudhairyutah || 40 || sri
 77. Râmarâja bhûpâlô mânaniyô manasvinâm | sahuranyôdakam
 78. dhârâpûrvakam dattavân mudâ || 41 || sri Râmarâja bhûpâla sâsa
 79. nâd Vîranâtmajah | kusâlô Manganâchâryô vyalikhat tāmra-sâsanam |
 80. 42 || dâna-pâlanayôr madhyê dânachhrêyônupâlanam | dânat svarga-
 81. m avâpnôti pâlanâd Achyutam padam || 43 ||

III-B—

82. svadattā dvigunam punyam parāḍattānupālanam | parāḍattāpahārēṇa sva-
datta-
83. m nishphalam bhavēt | 44 || sva-ḍattām para-ḍattām vā yōharēta vasum
dhāiām |
84. shashthir varsha sahasrāṇi viśthāyām jāyatē kīṁih | 45 || ēkaiva bhaginī
lōkē
85. sarvēśhām ēva bhūbhujām | na bhōjyā na kara gīāhyā vipiḍattā vasumḍha-
86. rā | 46 sāmānyōyam dharmasētū nripānām kālēkālē pālanīyō
87. bhavadbhīh | sarvān ētān bhāvīnah pāthivēmdīan bhūyōbhūyō yā-
88. chatē Rāmachamdrah || śrī || śī

Śrī Virūpāksha*

Note

This grant consists of three plates, each measuring 11" by 8½" and is engraved in Telugu characters. It belongs to the reign of Rāma-Rāja and is identical in its contents with the grant of Śrī-Ranga-Rāja I published in the Report as No. 21, down to Rāma-Rāja, son of Bukka. After stating that Rāma-Rāja had a son named Śrī-Ranga Rājā by Lakkāmbikā, the record proceeds to give some details about him. Kings, trembling with fear, paid him tribute like the Vaiśyas. He eclipsed the ancient 16 kings by his 16 great gifts. He bore among others the following titles: *hosa-birudara-ganda*, *rāja-rāvitta-minda*, *ubhaya-dala-pitāmaha*, *biruda-mānyara-ganda* and *gandara gūh*. He was the chief gem in the necklace Āravītipura and had *simha-lalāta* and other insignia. The inscription then records that the rājādhirāja rājaparamēśvara, champion over the three kings, terrible to the hostile kings, champion over kings who break their word, Suratrāna of the Hindu kings, Rāma-Rāja, on the Śrī-Rāma-Navamī day of the year Śrīmukha corresponding to the Śaka year reckoned by the arrows, the fires, the Vēdas and the moon (1435), in the presence of the god Rāma-Vithala at the time of the abhishēka or anointment of Rāma when the matha was stationed at the southern entrance of Vijayavithala, granted with all the usual rights, six villages, namely, Ānehosūru, together with the matha at the Mayūrakshētra in Mudugalludēsa, which had been previously granted by his ancestors to Vibudhēndra yatīndra, Lēpagiri in Koppaladēsa, Śrīgāpura in Gangāvati-dēsa, Mallāpura and Honnamatte in Kushtigi-dēsa and Hērakallu situated on the bank of the Tungabhadri in Tekkala kōta-dēsa to (with epithets as given in the previous records Nos 22 and 23) Surēndra yatīndra, disciple of (with the usual titles) Raghunandana-yōgi, spiritual son of Jitāmītra-tīrtha. The engraver was Vīraṇa's son Manganāchārya. After five usual final verses the record closes with the signature śrī Virūpāksha.

Rāma-Rāja of the grant was the Āravīdu chief and grandfather of the Rāma-Rāja who died in the battle of Tālikōta in 1565 A.D. and also the great-grandfather of Śrī-ranga-Rāja I. It is rather strange that the record applies paramount titles to the chief and speaks of him as if he was a regular crowned king of Vijayanagar. In fact many of the laudatory verses found in the Vijayanagar grants are repeated here in connection with the chief.

The date of the record S 1435 Śrīmukha sam Rāma-Navamī day, corresponds to Tuesday, 15th April 1513 A.D.

Fifth copper plate record in the same matt.

Telugu characters and Sanskrit language.

(Only the last plate) Size $11\frac{1}{4}'' \times 8\frac{1}{4}''$

ಅದೇ ಮರದಲ್ಲರುವ ಐದನೆಯ ಶಾಸನ

ತೆಲುಗು ಅಕ್ಷರ ಸಂಸ್ಕೃತ ಭಾಷೆ

ಪ್ರಮಾಣ ೧೧ $\frac{1}{4}$ " \times ೮ $\frac{1}{4}$ "

ಕೊನೆಯ ಹಲಗೆ ಮಾತ್ರ

(ಮುಂಭಾಗ) —

೦ || ೩ || ೦

1. ಶ್ರೀರಾಮನವಮೀದಿನೇ || ೨೫ || ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯ ವಿರಲಸ್ಯ ಸ್ಥಿತೇಮರೇ | ರಾಮಾ
2. ಭಿಷೇಕನಮಯೇ ರಾಮ ವಿರಲ ಸಂನ್ನಿಧೌ || ೨೬ || ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯ ಪರಿವ್ರಾಡೀಶತಾ
3. ಜುಷಾಂ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ | ೨೭ || ಶ್ರೀಮದ್ವೈಷ್ಣವ
ಸಿದ್ಧಾ
4. ಂತ ಸಂಸ್ಥಾಪನಗರೀಯನಾಂ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸ
5. ದಾ | ೨೮ || ಶ್ರೀ ಜಿತಾಮಿತ್ರ ತೀರ್ಥಾರ್ಯ ಪಾಣಿಪಂಕಜಜನ್ಮನಾಂ | ಸರ್ವ ತಂತ್ರ ಸ್ವತಂತ್ರ
6. ಶ್ರೀ ರಘುನಂದನಯೋಗಿನಾಂ | ೨೯ || ನಿಜಾಂತೇ ವಾಸಿನೇಮಧ್ವನಿದ್ಧಾಂತಾರ್ಥೋಪದೇ
7. ಶಿನೇ | ವೇದವೇದಾಂಗ ತತ್ಪಾರ್ಥವೇದಿನೇ ಜಿತವಾದಿನೇ || ೩೦ || ಅಶೇಷ ತೀರ್ಥ ಸಂಚಾರ
ಪವಿತ್ರೇ
8. ಕೃತಚೇತಸೇ | ವಿದ್ಯತ್ಕುಮುದ ಸಂದೋಹ ಕೌಮುದೀ ಪ್ರಿಯ ಬಂಧವೇ | ೩೧ || ರಾಜಾಧಿರಾ
9. ಜ ಕೋಟೀರ ಕೋಟಿ ಕೂಟಾರ್ಚಿತಾಂಘ್ರಯೇ | ಶ್ರೀ ಸುರೇಂದ್ರ ಯತೀಂದ್ರಾಯ ಭಕ್ತಾ
10. ಭೀಷ್ಮಪ್ರದಾಯಿನೇ | ೩೨ || ಮರೇನಿತ್ಯಾಂನದಾನಾರ್ಥಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ |
11. ತುಂಗಭದ್ರೋತ್ತರೇ ತೀರೇ ಶ್ರೀ ಲಕ್ಷ್ಮೀಶ್ವರ ದೇಶಗಂ | ೩೩ || ರೋಳಲೀ ನಾಮಕಂಗ್ರಾಮಂಸರೈ
12. ಸಂಪತ್ಸಮೃದ್ಧಿದಂ | ಬಸವಾಪಟ್ಟಣಯೇಪಿ ಮಲ್ಲೂರೋರಪ್ಯಧ ಸ್ಥಿತಂ | ೩೪ || ದೇಶೇಶ್ರೀತು
13. ಂಗ ಭದ್ರಾಯಾಃ ದಕ್ಷಿಣಂತೀರಮಾಶ್ರಿತಂ | ಕಂಮಾರ ಕಟ್ಟಿನಾಮಾನಂ ಗ್ರಾಮಮತ್ಯಂತ
14. ಸುಂದರಂ | ೩೫ || ಕುಮುದ್ವತೀನದೀತೀರೇಶ್ರೀರಚ್ಚೇಹಳ್ಳ ದೇಶಗಂ ಗ್ರಾಮಂಚಚಕ್ರಮೊ
15. ರಟಿ ನಾಮಕಂ ಶುಭದಾಯಕಂ | ೩೬ || ಏವಂಗ್ರಾಮತ್ರಿಕಂಧರ್ಮತತ್ಪರೈಸ್ಸಚಿಮೈಸ್ಸಹ | ನಿಧಿ
16. ನಿಕ್ಷೇಪ ಪಾಪಾಣ ಸಿದ್ಧ ಸಾಧ್ಯ ಜಲಾನ್ವಿತಂ | ೩೭ || ಅಕ್ಷೀಣಾಗಾಮಿ ಸಂಯುಕ್ತಂ ಬಹು
17. ಭೋಗ್ಯಂ ಸಭೂರುಹಂ | ವಾಪೀಕೂಪ ತಟಾಕಾದ್ಯೈ ಗ್ರಹಾರಾಮೈಶ್ಚ ಸಂಯುತಂ |
18. ೩೮ || ಶಿಷ್ಯ ಪ್ರಶಿಷ್ಯಸಂಭೋಗಯೋಗ್ಯಂ ವಿನಿಮಯೋಚಿತಂ | ದಾನಾರ್ಥ ಧರ್ಮ ವಿಕ್ರೀತಿ
19. ಯೋಗ್ಯಭಾಗ್ಯ ಸಮನ್ವಿತಂ || ೩೯ || ಪರೀತಃ ಪ್ರಯುತ್ಯಃ ನಿಗ್ಧೈಃ ಪುರೋಹಿತಪು
20. ರೋಗಮೈಃ | ವಿನುತ್ಯೈರ್ವಿವಿಧೈಃ ವ್ರಾತ ಪಥಿಕ್ಯುರ್ವಿಬುಧೈರ್ಯುತಃ || ೪೦ || ಶ್ರೀರಾಮ
21. ರಾಜ ಭೂಪಾಲೋ ಮಾನನೀಯೋಮನಸ್ವಿನಾಂ | ಸಹಿರಣ್ಯೋದಕಂ ಧಾರಾಪೂ
22. ರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ || ೪೧ || ಶ್ರೀ ರಾಮ ರಾಜ ಭೂಪಾಲ ಶಾಸನಾದ್ವೀರಣಾತ್ಮ
23. ಜಃ ಕುಶಲೋ ಮಂಗಣಾಚಾರ್ಯೋ ವೈಲಿಖತ್ತಾಮ್ರ ಶಾಸನಂ | ೪೨ || ದಾನಪಾಲ
24. ನಯೋರ್ಮಧ್ಯೇ ದಾನಾಭೈರೋನುಪಾಲನಂ | ದಾನಾತ್ಮ್ಯಗಮವಾಪ್ನೋ
25. ತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ || ೪೩ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ
26. ನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ || ೪೪ || ಸ್ವದತ್ತಾ
27. ಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಕುಂಧರಾಂ | ಪಪ್ಪಿವರ್ಷಸಹಸ್ರಾಣಿ

(ಹಿಂಭಾಗ)——

- 28 ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಃ || ೪೫ || ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾಮೇವ
 29 ಭೂಭುಜಾಂ | ಸರ್ವೋಜ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ || ೪೬ ||
 30 ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀಯೋಭವದ್ಧಿ
 31 : ಸರ್ವಾನೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾಃ ಭೂಯೋಭೂಯೋಯಾ
 32 ಚತೇ ರಾಮಚಂದ್ರಃ || ೪೭ || ಶ್ರೀ
 (ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

೦ || ೩ || ೦

1. ಶ್ರೀ ರಾಮನವಮೀದಿನೇ | ೨೫ || ದಕ್ಷಿಣದ್ವಾರಿ ವಿಜಯ ವಿಠಲಸ್ಯ स्थिते मठे । रामा
2. भिषेकसमये राम विठल संनिधौ || २६ || श्रीमत्परमहंसाख्य परिव्राडीशता
3. जुषां । पदवाक्य प्रमाणाब्धि पारीणानां निरंकुशं । २७ || श्रीमद्वैष्णव सिद्धा
4. न्त संस्थापनगरीयसां । रामचन्द्र पदांभोज पूजकानां मुदा स
5. दा । २८ || श्रीजितामित्रतीर्थार्य पाणिपङ्कजजन्मनां । सर्वतन्त्र स्वतंत्र
6. श्रीरघुनन्दनयोगिनां । २९ || निजांतेवासिने मध्वसिद्धांतार्थोपदे
7. शिने वेदवेदाङ्ग तत्त्वार्थवेदिने जितवादिने || ३० || अशेषतीर्थसंचारपवित्री
8. कृतचेतसे । विद्वत्कुमुदसंदोह कौमुदीप्रियबंधवे । ३१ || राजाधिरा
9. ज कोटीरकोटिकूटार्चिताग्रये । श्रीसुरेंद्रयतीद्राय भक्ता
10. भीष्टप्रदायिने । ३२ || मठे नित्यांनदानार्थ रामचन्द्रार्चनायच ।
11. तुंगभद्रोत्तरेतिरे श्रीलक्ष्मीश्वरदेशगं । ३३ || ठोललीनामकं ग्रामं सर्व
12. संपत्समृद्धिदं । बसवापट्टणीयेपि मल्लೂरोरप्यधस्थितं । ३४ || देशेश्री तु
13. ङ्गभद्रायाः दक्षिणं तीरमाश्रितं । कंमार कट्टेनामानं ग्राममत्यंत
14. सुंदरं । ३५ || कुमुदतीनदीतीरे श्रीरङ्गेहालिल देशगं ग्रामं च चिक्कमो
15. रटि नामकं शुभदायकं । ३६ || एवं ग्रामत्रिकं धर्मतत्परै स्सचिवैस्सह । निधि
16. निक्षेप पाषाण सिद्धसाध्यजलान्वितं । ३७ || अक्षीणागामि संयुक्तं ब्रहु
17. भोग्यं सभूरुहं । वापीकूपतटाकाद्यै ग्रहारामैश्च संयुतं ।
18. ३८ || शिष्यप्रशिष्य संभोगयोग्यं विनिमयोचितं । दानार्थ धर्मविक्रीति
19. योग्यभाग्यसमन्वितं || ३९ || परीतः प्रयुतैः स्निग्धैः पुरोहित पु
20. रोगमैः । विनुतैर्विविधैः श्रौत पथिकैर्विबुधैर्युतः || ४० || श्रीराम
21. राजभूपालो माननीयो मनस्विनां । सहिरण्योदकंधारापू
22. र्वकं दत्तवान्मुदा || ४१ || श्रीरामराजभूपालशासनाद्वीरणात्म
23. जः कुशलो मंगणाचार्यो व्यलिखत्ताम्रशासनं । ४२ || दानप्पाल
24. नयोर्मध्ये दानाङ्घ्रियोनुपालनं । दानात्स्वर्गमवाप्नो
25. ति पालनादच्युतं पदं || ४३ || स्वदत्ताद्विगुणं पुण्यं परदत्ता
26. नु पालनं । परदत्तापहारेण स्वदत्तं निष्फलं भवेत् || ४४ || स्वदत्तां
27. परदत्तां वा यो हरेत वसुंधरां । षष्ठिवर्षसहस्राणि
28. विष्टायां जायते क्रिमिः । ४५ || ऐकैवभगिनीलोके सर्वेषामेव
29. भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता वसुंधरा || ४६ ||
30. सामान्योयं धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भि
31. : सर्वानेतान् भाविनः पार्थिवेद्रान् भूयो भूयो या
32. चते रामचंद्रः || ४७ || श्री

श्री विरूपाक्ष

*Transliteration.***III-A—**

- 1 sri Rāmanavamidinē | 25 || dakṣiṇadvārī Vijaya Vithalasya sthitē mathē Rāmā-
- 2 bhishēka-samayē Rāmavithala sapnūdhau || 26 || śrīnat parama hamsākhyā parivrādīsatā-
3. jushām | padavākya pramānābdhi pārīnānām nīamkuśam || 27 || sīmad Vaish-
nava siddhā-
4. mta samsthāpana-gaīyasām | Rāmachandra padāmbhōja pūjakānām mudā sa-
5. dā | 28 || śrī Jitāmītra tīrthārya pāni-pamkaja janmanām | sarvatamta
svatamta
- 6 śrī Raghunandana yōginām || 29 || nijāmtévāsine Madhva siddhāmtārtho-
padē-
7. sinē | Vēda-Vēdānga tatvārtha vēdinē jītavādinē || 30 || asēsha tīrtha
samchāra pavitī-
- 8 kṛta chētasē | vidvat kumuda samdōha kaumudī priya bandhavē | 31 ||
iājādhi iā-
9. ja kōtira kōṅkūtārchitāmghrayē | sī Surēndia yatīndiāya bhaktā-
- 10 bhīṣhta-piādāyinē | 32 || mathē nityānna dānārtham Rāmachamdrārchānāya
cha |
- 11 Tumgabhadrōttarē tīrē śrī Lakshmīśvara dēsagam | 33 || Tholali nāmakam
grāmam sarva
12. sampat samriddhidam | Basavāpattaniyē pi Mallūriāpyadhā sthitam | 34 ||
dēsē śrī Tu-
- 13 mgabhadīyāh dakṣiṇam tīrāmāsritam | Kammāarakatte nāmānam grāma-
matyanta
- 14 sumdaram | 35 || Kumudvatī nadī tīrē sī Rattēhalli dēsagam grāmamcha
Chikka Mo-
- 15 ratī nāmakam śubhadāyakam | 36 || ēvam grāma-trikam dhama tatparais-
sachivais-saha | nīdhi
- 16 nīkshēpa pāshāna siddha sādhyā jalānvitam | 37 || akṣhīnāgānu samyuktam
bahu
- 17 bhōgyam sabhūruham | vāpī-kūpa tatākādyā grahārāmaścha samyutam |
- 18 38 || śishya prāsishya sambhōgayōgyam vinimayōchitam dānārtha dharma
vīkrīti
- 19 yōgyabhōgya samanvitam || 39 || paritah prayutah snigdhaḥ purōhi-
ta pu-
- 20 iōgamah | Vinutār vividhair srauta pathikair vibudhair yutah || 40 || sī
Rāma
- 21 rāja bhūpālō mānanīyō manasvinām | sahiranyōdakam dhāīpū
- 22 ivakam dattavān mudā || 41 || śrī Rāma iāja bhūpāla śāsanāt Viranāitma-
23. jah kusālō Mamganāchāryō vyalikhat tāmra śāsanam | 42 || dānappāla-
- 24 nayōr madhiyē dānāchhrēyōnupālānam | dānāt svargam avāpnō-
- 25 ti pālānād achyutam padam || 43 || svadattā dvigunam punyam parādatā-
- 26 nupālānam | parādatāpahāīēna svadattam nishphalam bhavēt || 44 ||
svadattā
- 27 m parādatām vā yōharēta vasumdhārām | shashthivarsha sahasrāni

III-B—

- 28 viśthāyām jāyatē kṛmih | 45 || ākaiva bhaginī lōkē sarvēśhām ēva

29. bhūbhujām | na bhōjyā na kara grāhyā vipradattā vasumdhara || 46 ||
 30. sāmānyōyam dharmasētur nīpānām kālēkālē pālaniyō bhavadbhi-
 31. h saivān ētān bhāvinah pāthivēmdrān bhūyōbbhūvō yā-
 32. chatē Rāmachandrah || 47 || śrī

śrī Virūpāksha

Note

The present inscription is incomplete, only the last plate measuring $11\frac{1}{4}'' \times 8\frac{1}{4}''$, being available. This record also, like the previous one, belongs to the reign of the Āravīdu chief Rāma-Rāja, grandfather of the Rāma-Rāja who died in the battle of Tāhkōta.

The inscription, as it is, begins with the statement that this grant, consisting of three villages, was also made to the same svāmi Surēndrayatindra on the Śrīrāma-Navami day in the presence of the god Rāma-Vithala at the time of the abhishēka or anointment of Rāma when the matha was stationed at the southern entrance of Vijaya-Vithala, for the daily distribution of food in the matt and for the worship of the god Rāmachandra. The villages granted were Tolali on the northern bank of the Tungabhadri in Lakshmēśvara-dēśa, Kammārakatte on the southern bank of the same river below Mallūru in Basavāpatna-dēśa and Chikka-Moralī on the bank of Kumudvati in Rattehalli. The concluding portion is identical with that of the previous inscription. The engraver was the same individual. Regarding the date only the Śrī Rāma-Navami day is mentioned, the other details are not available.

25

Sixth copper plate record in the same matt [Plate XIII].

Nāgari characters and Sanskrit language 3 plates with ring and seal

Size $10\frac{1}{4}'' \times 7\frac{1}{4}''$

ಅದೇ ಶ್ರೀ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮರದಲ್ಲರುವ ಅರನೆಯ ತಾಮ್ರಶಾಸನ

ನಾಗರಾಕ್ಷರ ಸಂಸ್ಕೃತಭಾಷೆ

ಪ್ರಮಾಣ ೧೦ ¼" x 7 ¼".

(ಮೂರು ಹೆಲಗೆಗಳು ಒಂಗುರ ವರಾಹ ಮೊಹರು ನಹ)

(1ನೆಯ ಹೆಲಗೆಯ ಹಿಂಭಾಗ) —

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ
- 2 ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ತಂಭವೇ | ಅವ್ಯಾದ ವ್ಯಾಜ ಕಾರುಣ್ಯ ಸು
3. ಲಭಃ ಕಲಭಾನನಃ | ವಾರೀಂ ಗೌರೀಪತೇ ರಂಕ ಪರ್ಯಂಕೋಯಸ್ಯತಸ್ಯತೇ ಪಾಯಾನ್ಮಾಯಾವರಾ
4. ಹೋಯಮವನೀ ನಲಿನೀಂ ಬಲಾತ್ ಸಿಂಧೋರುದ್ಧರತೋ ಯಸ್ಯ ದಂಷ್ಟ್ರಾ ತತ್ಕಂದತಾಂ ದಧೌ |

ಅಸ್ತಿ ಶ್ರೀ

5. ಹೇತುರಬ್ಜಾನಾಂ ಹರದ್ಧಕ್ಷಿಣಮೀಕ್ಷಣಂ | ಮೋಕ್ಷ ಲಕ್ಷ್ಮೀ ವಿಲಾಸೈಕ ಮುಕುರೋನಿಧಿ ರಾಜನಾಂ |
- 6 ಯಸ್ಯ ವಂಶ ಭುವಾಂ ರಾಜ್ಯಾಂ ಯಶೋವೃದ್ಧಿ ಚೀರ್ವಯಾ | ಮುಹುರಭ್ಯಾಸ ಕಾಕ್ಷೀವ ರಾಜೋ ವರ್ಧಯತೇ ಕ

- 7 ಲಾಂ | ನಿಶಾಂತೇಗ್ನಿ ಶಿಖಾ ಗರ್ಭಾಲ್ಲಭ್ದೇಯೇನಾತ್ಮತೇಜಸಿ | ಅಬ್ಜ ಬಂಧಾಲಯಾದಾಸೀದಲಿ
ಬಂದೀ
- 8 ವಿಮೋಕ್ಷಣಂ | ತತೋಜನಿಮನೀಷಯಾ ಸಕಲಧರ್ಮ ಮರ್ಮ ಸ್ವಶಾ ಮಹೀಪತಿ ಶಿಖಾಮಣಿ
9 ಮರ್ಮನು ರಿತಿ ಪ್ರತೀತಃ ಕ್ಷಿತಾ | ಯದಾನನ ವಿಧೂದಿತಾ ಮಿಹನಿಪೀಯ ನೀತಿಂ ಸುಧಾಮ ಭಂಗು
10 ರತರಂ ಭವತ್ಯಖಿಲಮಂಗಮುರ್ವೀಭುಜಾಂ | ತದೀಯ ವಂಶೈಕ ಮಣಿಸ್ತತೋಭೂದಿಕ್ಷ್ಯಾಕುರಿಂಧಾ
11 ನ ಗುಣೋ ನೈಪೇಂದ್ರಃ | ಯೋ ಮಂಡಲಾಧೀಶ್ವರ ಹಾರವಲ್ಯಾಂ ಮದ್ವ್ಯಯಯೌ ನಾಯಕ ತಾಂ
ಮಹಿಮಾ |
- 12 ಜಜ್ಞೇನ್ಯ ವಂಶೇ ಜಗತೀಶ್ವರಾಂಶಃ ಕಕುಸ್ಥನಾಮೌಕಮಿತಾ ಧರಣ್ಯಾಃ ಯದ್ವಾಹನತ್ಯೇನ ಯ
13 ಯಾ ರಣಾಗ್ರೇ ವೃಷಾಭಿದಾನಂ ವಿಭುಧಾದಿನಾಧಃ | ರಘುರಿತಿ ರಜನೀ ಕರೋ ಯಥಾಬ್ದೇರ
14 ವನಿಬಲಾದಿರಭೂದಮೂಷ್ಯ ವಂಶಾತ್ | ವಿಘಟಿತ ಪರ ಚಕ್ರ ದೃಷ್ಟ ವೀರ್ಯೈಃ ಕುವಲಯಮುಲ್ಲ
15 ಶಿತಂ ಗುಣೈರ್ಯದೀಯೈಃ | ಆನೀತ್ಯತಾಪ ನಿಧಿರಸ್ಯ ಕುಲ ಪ್ರದೀಪಃ ಕೀರ್ತ್ಯದ್ಭುತೋ ದಶರಥ
16 ಕ್ಷಿತಿಪಾಲವರ್ಯಃ | ಯಸ್ಯಾಜ್ಜಲಜ್ಜಗತಿಧಾಮ ಯಥಾ ತಥಾನನ್ನೇತ್ರಾಣಿ ದತ್ಯ ಸುದೃಶಾಂ
17 ಚ ನಿರಂಜನಾನಿ | ಜಾತಾ ಸ್ತಸ್ಯ ಮಹಾಶ್ವಮೇಧ ಸುಕೃತಾ ಶ್ಚಾಸ್ತ್ರಾತ್ಪುಮರ್ಥಾ ಯಥಾ ಚತ್ವಾ
ರಸ್ತನ
- 18 ಯಾಸ್ತ ಧೇಷುಚ ಗುಣೈರ್ಜ್ಯಾಯಾನ್ಸ ಮಾಯಾನಿಧಿಂ | ಜಿತ್ವಾ ರಾವಣಮಾಹವೇ ತ್ರಿಜಗತಾಂ
ರಾಪೋಯಮಾ
- 19 ಮೋದನ ಸ್ನೀತಾ [ರಾ] ಜ್ಯ ರಮೇ ಸಮೇತ್ಯ ವವೃಧೇ ಸಾಕೇತ ಭದ್ರಾಸನೇ ರಾಘವೇಣ ರವಿ [ವಂ]
ತ ಕೇತು
- 20 ನಾ ಸ್ಥಾಪಿತೇ ನೃಪತಿ ಸಂತತಿ ಕ್ರಮೇ | ಆ ವಿರಾಸುರವತೀ ಧುರಂಧರಾ ಮಂದರಾಚಲ ಭುಜಾ
21 ಮಹೀಭುಜಃ | ತೇಷಾಂ ವಂಶೇ ತಿಷ್ಠಮಾಜಾನಿರಾ ನೀಲಕ್ಷ್ಮೀಶಾಲೀ ಲಖ ಭೂಪಾಲವರ್ಯಃ |
ಸಂಗ್ರೋ
- 22 ಮಾಗ್ರೇ ಯಶ್ಚರಾಸಾರಪಾತೇ ಶ್ಯಾಂತಿಂ ನೀನೈ ಶೌರ್ಯ ಬಕ್ಷೀರಿಪೂಣಾಂ ಅನ್ಮಾದಶೇಷ
ಭುವನಾವನ
- 23 ವಾರಿಜಾಕ್ಷಾಶ್ಚ ಸ್ವಂಗಾರ ರಾಜವದಜಾಯತ ಶಿಂಗರಾಜಃ ಧನ್ಯಾ ಗುಣೇನ ಧರಣೀ ವಲಯೈಕ ರ
24 ತ್ನಂ ಚಿಂನಾಂಬಿಕ ರತಿರಿವಾಜನಿತಸ್ಯ ದೇವೀ | ಸಮಸ್ತ ಮಧ ತತ್ಸುತಸ್ಸಕಲ ರಾಜ ಭೂಪಾ
25 ಲಕೋ ಭುಜೇನ ಜಗತೀಭರಂ ಭುಜಗರಾಜ ಭಾಸಾವಹೃ ಹಿಮಾಂಶುರಿವ
26 ರೋಹಿಣೀಂ ಹೃದಯ ಹಾರಿಣೀ ಸದ್ಗುಣೈರಮೋದತ ಸಧರ್ಮಿಣೀ ಮಯಮವಾ
27 ಪ್ಯತಿಪ್ತಾಂಬಿಕಾಂ | ಯಸ್ಯ ವಿಶ್ರಾಣನಗುಣಂ ಲಬ್ಧು ಕಾಮಾಸ್ಸುರದ್ರುಮಾಃ |
28 ತಪಸ್ಯತಿ ಜಟಾವಂತಸ್ಸು ಪರ್ವತಟಿನೀ ತಚೇ | ತತಸ್ತ ಜಿತ್ವಾ ಧರಣೀ
29 ಮ ಶೇಷಾಂ ಸಮೇಧಿತ ಶ್ಶೀನ್ಸಲಕ ಕ್ಷಿತಿಂದ್ರಃ | ಧೀರೌ ಕುಮಾರೌ ಪದತಿಂಮ
30 ಭೂಪರಂಗಾಧಿಪಾಖ್ಯೌ ಲಭತೇಸ್ತತಸ್ಯಾಂ | ಪದಾನ್ಯ ತಿಲಕಂ ಮಹೀವ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

- 31 ಲಯ ಸಾರ್ವಭೌಮಂ ಗುಣೈರ್ವಿನೀತಮಮಿತಾಜನಂ ವಿಜಿತ ವಿದ್ವಿ
32 ಪಂ ಲೀಲಯಾ | ಸಲಬ್ಧಮಿಹ ನಂದನಂ ಸಕಲ ವಿದ್ವದಾನಂದನಂ ತಯಾ ಸಹ ವಿ
33 ನಿರ್ಮಮೇ ತದನು ರಂಗನಾಥಾಚ್ಚನ ಹರಿರಥ ತಿಷ್ಠಮಾ ಸಲಕ ಭೂವರಯೋರನಯೋಃ
34 ಪರಿ ಚರಣೈರಿತಃ ಪ್ರಕಟ ದಿವ್ಯ ತನುಃ ಸ್ವಪನೇ ತಿರುಮಲದೇವರಾಯ ಇತಿ ಧೀರ
35 ತರೋ ಯುವಯೋರ್ಜ್ಜಯತು ಸುತೋಮದಂಶ ಇತಿ ಜಾತುಜಗಾದ ಮುದಾ |
36 ಅಥ ಮುರರಿಪೋರಂತೋ ಬಂಶೇರವೇರವತೀರ್ಣವಾನ್ಸ ಸಲಕ ನೃಪ
37 ತೇಃ ಪುಣೈ ಸ್ವಾಮ್ರಾಜ್ಯ ಲಕ್ಷಣ ಲಕ್ಷಿತಃ | ತಿರುಮಹಾರಾಯಃ ಕೇಯೂರಯ
38 ನೈಕಲಾಂ ಮಹೀಂ ವಿಜಯನಗರಾಧೀಶ ಸಿಂಹಾಸನೇ ವಿಲ ಸತ್ಯನೌ |
39 ವಿಖ್ಯಾತ ವಿಕ್ರಾಂತಿ ನಯಸ್ಯ ಯಸಾ ಪಟ್ಟಾಭಿಷೇಕೇ ನಿಯತಂ ಪ್ರಜಾನಾಂ |
40 ಅನಂದಬಾಷ್ಪರಭಿಷಿಚ್ಛಮಾನಾ ದೇವೀ ಪದಂ ದರ್ಶಯತೇ ಧರಿತ್ರಿ | ವಿರಾ
41 ಜತೇ ಯಸ್ಯ ವಿರೋಧಿ ಕಾಮಿನೀ ಸ್ತನಾಂತರೇ ಸಾಂಜನೇ ಬಾಷ್ಪಧೋರಣೀ | ಪ್ರವೇಶ

42. ಮಾರ್ಗಃ ಕಿಲಪತ್ರವಲ್ಲರಿ ವಿಜೃಂಭಣೋ ವಿಕ್ರಮಜಾತವೇದಸಃ | ಚಿತ್ರಂನಾಂತ
43. ಸ್ತರಲ ಇತಿ ಯದ್ವಿದ್ಯುತಶ್ಚ ತ್ವ ಭೂಭೃನ್ಮುಕ್ತಾಹಾರೋ ಭವತಿಯದಯಂ ತದ್ವಿಚಿತ್ರಂ
44. ಗುಣೇನ | ಗಾಢಂ ಬಂಧೋನಪರಿರಭತೇ ಯಚ್ಚಕರಂ ಪ್ರಿಯಾ ಯಾಸ್ಮಾ ಸಂಧತ್ತೇಯದಪಿ
45. ನಿತರಾಂ ಯಸ್ಯ ಭೂಪಾಲ ಮೌಲೇಃ | ಅವಾಪ್ತ ಸತ್ಯಃ ಶ್ರೀ ಹೇತು ರಾಧಾರಸವ್ ಭೂಭೃತಾಂ
46. ರಾಜತೇ ವಾಹಿನೀ ನಾಥೋ ರತ್ನಾನಾಮ ಕರಶ್ಚಯಃ | ತುಂಗಾಮೇವ ದಯಾಂ ಪದಾಂಬು
47. ಜಯುಗಂ ಶೋಣಂಚ ಕೃಷ್ಣಾಂ ತನುಂ ರಕ್ತಾನೀಲ ಶಿತಾಂತ್ರಿ ವೇಣಿ ಮನಘಾಂ ವೀಕ್ಷಾಂ ಗಿ
48. ರಂ ನರ್ಮದಾಂ | ತೀರ್ಥಾ ನೀತಿ ಸಮಾವ ಹತ್ಯವ ಯಮೈಃ ಶ್ರೀರಂಗಶಾಯೀ ವಿಭುಃ ಪ್ರಾ
49. ಯೋ ಯಸ್ಯ ವಿಶೇಷ ಭುಕ್ತಿ ಮುದಿತಃ ಪಟ್ಟಾಭಿಷೇಕ ಶ್ರಿಯೇ | ಶಾಖಾ ಪುಷ್ಪ ಪ
50. ರಾಗ ಐಷನ ಪುನ ತತ್ಸಾರ್ಯ ಧೂಲೀ ಭರನ್ಸಿಂಹಾನಾಂ ನಿನದೋ ಯಮೇವನಭ
51. ಷ ಕ್ಷೇಡಾರವೇ ಭೈರವಃ | ಶೃಂಗಾಗ್ರಾದುಪಲಾ ಸ್ವಯಂ ನಿಪತಿತಾ ನೋ ಯಂತ್ರನಾ
52. ಲೋದರಾ ದಿತ್ಯಾಸ್ವಾಸ ಯತೇದರೀಷು ಚಕಿತಂ ಯದ್ವೈರಿ ಕಾಂತಾ ಪತಿಂ |
53. ಮಹಾಂತಿ ದಾನಾನಿ ಮಹಾಭುಜೇನ ಕೀರ್ತೇನಿದಾನಾನಿ ಕೃತಾನಿ ಯೇನ | ಐ
54. ಪಾಂ ಯಥಾ ಸಂಖ್ಯತಯಾಂಚ ಪೂರ್ವೇ ಪರಾಜಿತಾ ಪ್ಲೋಡಶ ಪಾರ್ಥಿವೇಂದ್ರಾಃ |
55. ರಾಜಾಧಿರಾಜಸ್ತೇಜಸ್ವೀ ಶ್ರೀರಾಜ ಪರಮೇಶ್ವರಃ | ಮೂರು ರಾಯರ ಗಂ
56. ಡಾಂಕಃ ಪರರಾಜ ಭಯಂಕರಃ | ಭಾಷಾತಿ ಲಂಘಿಭೂಪಾಲ ಭುಜಂಗ ಇತಿ
57. ವಿಶ್ರುತಃ | ಹಿಂದುರಾಯ ಸುರತ್ರಾಣೋ ದುಷ್ಟಶಾರ್ದೂಲ ಮರ್ದನಃ | ಇತ್ಯಾದಿ
58. ಬಿರುದೈರ್ವಂದಿತತ್ಯಾ ನಿತ್ಯಮಭಿಷ್ಠತಃ | ಕಾಂಭೋಜ ಭೋಜ ಕಾಲಿಂಗ
59. ಕರಹಾಟಾದಿ ಪಾರ್ಥಿವೈಃ | ಸೌವಿದಲ್ಲಪದಂ ಪ್ರಾಪ್ತೈಃ ಸ್ನಂದರ್ಶಿತ ನೈಪೋಷ

(2ನೆಯ ಹಲಗೆಯ ಹಿಭಾಗ) —

60. ದಃ | ದಶಮುಖ ಮಿವಜಿತ್ವಾ ದರ್ಪಿತಂ ವೈರಿವರ್ಗಂ ರಘುಪತಿರಿವ ಸೀತಾಂರಾ
61. ಜ್ಯಲಕ್ಷ್ಮೀ ಮುಪೇತಃ | ನಯನಿಧಿರಖಿಲಾನಾಂ ರಂಜಕೋಯಂ ಪ್ರಜಾನಾಂ ವರತಿ
62. ರುಮಲರಾಯೋ ವರ್ಧತೇ ಭದ್ರಪೀಠೇ | ಅಬ್ಧ್ಯಂಗಾಮ್ನಾಯ ಶೀತಾಂಶು ಗಣತೇ ಶಕವ
63. ತ್ವರೇ | ಶುಭ ಕೃದ್ವತ್ಸರೇ ಮಾನಿಮಾಘೇ ಭ ಗವ ವಾಸರೇ | ಕೃಷ್ಣಪಕ್ಷೇ ಚತುರ್ದಶ್ಯಾಂ ಶಿವ
ರಾತ್ರಾಂ ಮಹಾತಿಥೌ | ತುಂಗಭದ್ರಾ ನದೀತಿರೋ ಶ್ರೀವಿರೂಪಾಕ್ಷಸಂ
64. ನಿಧೌ | ಜಾಂಬುನದಾ ದಿವ್ಯಕೋದಂಡ ಜಂಬುನಾಥ ಪ್ರಭಾವತಃ | ಪ್ರಾಪ್ತಕಾಲತ್ರಯೋ
65. ದಂತ ಪರಿಜ್ಞಾನಾಯ ಧೀಮತಾ | ಶ್ರೀಕಂಠಭಕ್ತಿಮಂದಾರ ವಲ್ಲಿಕಾವಾ ಚೇತ |
66. ಸೇ | ನಿರಹಂಕಾರ ಚಿತ್ತಾಯ ಚಿತ್ಯಂ ಲೋಕ ಹಿ
67. ತೈಷಿಣೀ | ವೀರಶೈವಾಗ ಮಜ್ಞಾಯ ವಿಜಿತಾಂತರ ವೈರಿಣೀ ಪ್ರ
68. ಧಿತಾಯ ಕ್ಷಿತಾವಮೇ ಬಸವೇಂದ್ರತಪಸ್ವಿನೇ | ಪಲಿತೇ ಹಸ್ತಿ
69. ನಾವತ್ಯಾವಿಖ್ಯಾತಂ ಮೂಡನಾಡುಗಂ | ಕುರ್ಕುಗೋಡು ಸುನೀಮಾಂ
70. ತರ್ಭಾವಂಚಾಪಿ ಸಮಾಶ್ರಿತಂ | ಬೋರಹಳ್ಳೀತಿ ವಿಖ್ಯಾತಾದ್ಗ್ರಾ
71. ಮಾತ್ಪ್ರಚೀದಿತಮುಪಾಶ್ರಿತಂ | ಕುರ್ಕುಬೂರ್ಹೋರ್ಹಳ್ಳೀಶ್ಚ ಸೀ
72. ಮಾಂತಾದ್ವಕ್ಷಿಣೀಸ್ಥಿತಂ | ಬಸವಾಪುರದರ್ವೋರು ಕ್ಷೇತ್ರಾದ್ವತ್ಯಾ
73. ಚ ಪಶ್ಚಿಮಂ | ಹಾಗಲೂರೋ ಸಿಂದಗರ್ಗಗಣಕೇ ಹಾಳು ನಾಮಯೋಃ |
74. ಗ್ರಾಮಯೋರುಪಸೀಮಾಂತಾದ್ಯುಕ್ತಾ ದುತ್ತರತಸ್ಥಿತಂ | ಪುರವರ್ಗತಯಾ
75. ಖ್ಯಾತಂ ಗ್ರಾಮಂಕೊಂಠಕೇರ್ವಾಭಿಧಂ | ಸರ್ವಮಾನ್ಯಂ ಚತುಸ್ಸೀಮಾಸಂಯುತಂ ಚ ಸ
76. ಮಂತತಃ | ನಿಧಿ ನಿಕ್ಷೇಪ ವಾಯುಸ್ತಸಿದ್ಧ ಸಾಧ್ಯಕ್ಷಿಣೀತಿಚ | ಆಗಾಮೀತ್ಯ
77. ಪ್ಲಭೋಗಾರ್ಹಂತಜನ್ಯಾನ್ಯಸಮಸ್ಥಿತಂ | ಪಾಂಪೀಕೂಪತಟಾಕೈಶ್ಚ ಕಶ್ಯಾಪರಾಮೈಶ್ಚ
78. ಸಂಯುತಂ | ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಗ್ಯಂಕ್ರಮಾದಾಚಂದ್ರತಾರಕಂ | ದಾನನ್ಯಾಧಮನ
79. ನ್ಯಾಪಿವಿಕ್ರಯನ್ಯಾಪಿಚೋಚಿತಂ | ವೇದವೇದಾಂತ್ರತತ್ತ್ವಜ್ಞೈರ್ವಿಬುಧೈಸ್ಸಪುರೋಹಿತೈಃ
80. ಸಹಿತ ಶ್ರುತ ಪದಿಕೈಸ್ಸರ್ವಶಾಸ್ತ್ರಾಬ್ಧಿ ಪಾರಗೈಃ | ಮಾನ್ಯಸ್ಥಿರು
81. ಮಲಕ್ಷಾಪ ಮಹಾರಾಯೋ ಮನಸ್ವಿನಾಂ | ಸಹರಣ್ಯಪಯೋಧಾರಾ
82. ಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ ||

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)---

- 83 ತದಿದಂ ಸಕಲ ಮಹೀಪರ ತಿರುಮಲರಾಯಸ್ಯ ಬಹುಧ ರಾಯಸ್ಯ | ಶಾಸನಮತಿವ
 84 ಲ ಶಾಸನ ತರುಕರ ದಾನಸ್ಯ ಸಾಪ ದಾನಸ್ಯ | ಮೈದು ಪದಮಿತಿ ತಾಂಮ್ರಶಾಸನಾ
 85 ಧಂ ತಿರುಮಲರಾಯ ಮಹೀಪಶಾಸನೇನ | ಅಭಣದನು ಗುಣಂ ಪಚೋ ಮಹಿಮ್ನಾಸ
 86 ರಸ ತರೇಣ ಸಭಾಪತಿ ಸ್ವಯಂಭೂಃ | ತಿರುಮಲರಾಯ ನೃಪೇಂದೋ ಶ್ವಾಸನತನ್ಮಾಮ್ರ
 87 ಶಾಸನಂ ತದಿದಂ | ಪೃಕ್ತಂ ವೀರಣಸೂನುರ್ವಿ ಲಿಖಿತವಾನೇಷ ವೀರಣಾಚಾರ್ಯುಃ
 88 ದಾನ ಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾತ್ ಶ್ವೇಯೋನು ಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮ ವಾಪ್ನೋತಿ
 ಪಾ
 89. ಲನಾ ದಹ್ಯುತಂ ಪದಂ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದತ್ತಾ
 90. ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ಪಾ ಯೋ ಹರೇತಿ
 91. ವಸುಂಧರಾಂ | ಪಪ್ಪಿರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಮಿಃ ಏಕೈ
 92. ವಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಷಾ ಮೇವ ಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾನಕರ ಗ್ರಾಹ್ಯಾ
 93. ಭಿಕ್ಷು ದತ್ತಾ ವಸುಂಧರಾ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ ಸೇತು ನೃಪಾಣಾಂ ಕಾ
 94. ಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಧಿಃ ಸರ್ವಾನೇತಾ ನೃಪಿನಃ ಪಾರ್ಥಿವೇಂ
 95. ದ್ರಾನ್ಯೋ ಭೂಯೋ [ಯಾ] ಚತೇ ರಾಮಚಂದ್ರಃ |
 (ಕನ್ನಡಕ್ಕರದಲ್ಲ) ಶ್ರೀ ವಿರುಪಾಕ್ಷ--

I-B--

1. ಶ್ರೀಗಣಾಧಿಪತयेನಮಃ | ನಮಸ್ತುಘಾಶಿರಶ್ಚುಂಭಿಚಂದ್ರಚಾಮರಚಾರವೇ
2. ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಅವ್ಯಾದವ್ಯಾಜಕಾರುಣ್ಯ ಸು
3. ಲಭಃಕಲಭಾನನಃ | ವಾರೀ ಗೌರೀಪತೇರಂಕ ಪರ್ಯಂಕೋಯಸ್ಯಶಸ್ಯತಂ ಪಾಯಾನ್ಮಾಯಾವರಾ
4. ಹೌಯಮವನಿನಲಿನಿ ಬಲಾತ್ | ಸಿಂಧೋರುದ್ಧರತೋಯಸ್ಯ ದಂಷ್ಟಾತತ್ಕಂದತಾದಧೌ | ಅಸ್ತಿಶ್ರೀ
5. ಹೇತುರಜ್ಞಾನಾಂ ಹರಹಕ್ಷಿಣಮೀಕ್ಷಣಂ | ಮೋಕ್ಷಲಕ್ಷ್ಮೀವಿಲಾಸೈಕಮುಕುರೋ ನಿಧಿರಾಜಾಸಾಂ |
6. ಯಸ್ವವಂಶಭುವಾಂ ರಾಜಾಂ ಯಶೋವೃದ್ಧಿಚಿಕಿರ್ಷಯಾ | ಮುಹುರಭ್ಯಾಸಕಾಂಕ್ಷೀವ ರಾಜೋ ವರ್ಧಯಯತೇ ಕ
7. ಲಾಂ | ನಿಶಾಂತಿಗ್ರಿಶಿಖಾಗರ್ಮಾಲೃಧೇಯೇನಾತ್ಮತೇಜಸಿ | ಅಜಬಂಧಾಲಯಾದಾಸೀದಲಿಬಂದಿ
8. ವಿಮೋಕ್ಷಣಂ | ತತೋಜನಿ ಮನೀಷಯಾಸಕಲಧರ್ಮಮರ್ಮಸ್ಪಶಾಮಹೀಪತಿ ಶಿಖಾಮಣಿ
9. ಮನುರೀತಿಪ್ರತೀತಃ ಕ್ಷಿತೌ | ಯದಾನನವಿಭೂದಿತಾಮಿಹನಿರೀಯನೀತಿಸುಧಾಮಭಂಗು
10. ರತರಂ ಭವತ್ಯಖಿಲಮಂಗಮುಖೈಭುಜಾಂ | ತದೀಯವಂಶೈಕಮಣಿಸ್ತತೋಭೂದಿಕ್ಷವಾಕುರ್ಧಿಧಾ
11. ನಗುಣೋನೃಪೇಂದ್ರಃ | ಯೋಮಂಡಲಾಧೀಶ್ವರಹಾರವಲ್ಯಾಂ ಮದ್ವಯಯನಾಯಕತಾಂ ಮಹಿಮಾ |
12. ಜಗ್ತೇಸ್ಯವಂಶೇ ಜಗತೀಶ್ವರಾಂಶಃ ಕಕುಸ್ಥನಾಮಾಕಮಿತಾಧರಣ್ಯಾಃ | ಯದ್ರಾಹನತ್ವೇನಯ
13. ಯೌ ರಣಾಪ್ರೇವೃಷಾಭಿಧಾನಂ ವಿಬುಧಾಧಿನಾಥಃ | ರಘುರೀತಿ ರಜನೀಕರೋಯಥಾಂದೇರ
14. ವನಿಬಲಾರೀರಭೂದಯಮುಷ್ಯವಂಶಾತ್ | ವಿಧಟಿತಪರಚಕ್ರವೃಕ್ಷವೀಯೈಃ ಕುವಲಯಮುಲ್ಲೇ
15. ಗಿತಂಗುಣೈರ್ದೀಯೈಃ | ಆಸೀತ್ಪ್ರತಾಪನಿಧಿರಸ್ಯ ಕುಲಪ್ರದೀಪಃ ಕೀರ್ತ್ಯುತೋದಶರಥ
16. ಕ್ಷಿತಿಪಾಲವರೈಃ | ಯಸ್ಯಾಜ್ವಲಜಗತಿಧಾಮಯಥಾತಥಾಸನ್ನೇತ್ರಾಣಿದತ್ಯಸುಹೃಶಾಂ
17. ಚನಿರಂಜನಾನಿ | ಜಾತಾಸ್ತಸ್ಯಮಹಾಶ್ವಮೇಧಸುಕೃತಾಚ್ಛಾಸ್ತ್ರಾತ್ಪುಮರ್ಥಾಯಥಾಚತ್ವಾರಸ್ತನ
18. ಯಾಸ್ತಥೇಷು ಚ ಗುಣೈರ್ಯಾಯಾನ್ಸಮಾಯಾನಿಧಿಃ | ಜಿತ್ವಾ ರಾವಣಮಾಹವೇ ತ್ರಿಜಗತಾಂ ರಾಮೋಯಮಾ
19. ಮೋದನಸ್ಸೀತಾ[ರಾ]ಜ್ಯರಮೇಸಮೇತ್ಯವೃಢೇಸಾಕೇತಭದ್ರಾಸನೇ | ರಾಘವೇಣರವಿ[ವಂ]ಶಕೇತು
20. ನಾ ಸ್ಥಾಪಿತೇನೃಪತಿ ಸಂತತಿಕ್ರಮೇ | ಆವಿರಾಸುರವರೇ ಧುರಂಧರಾ ಮಂದರಾಚಲಭುಜಾ
21. ಮಹೀಭುಜಃ | ತೇಷಾಂ ವಂಶೇ ತಿಷ್ಠಮಾಜಾನಿರಾಸೀಲಕ್ಷ್ಮೀ ಶಾಲೀ ಲಖಭೂಪಾಲವರೈಃ | ಸಂಗ್ರೋ
22. ಮಾಪ್ರೇಯಶ್ಚರಾಸಾರಪಾತೇಶಾಂತಿನೀನೈಶೈರೈವಹೀರಿಪುಣಾಂ | ಅಸ್ಮಾದಶೇಷಭುವನಾವನ
23. ವಾರೀಜಾಕ್ಷಾಶ್ಚಕ್ರಂಗಾರರಾಜವದ್ಜಾಯತಶಿಂಗರಾಜಃ ಧನ್ಯಾಗುಣೇನ ಧರಣಿವಲಯೈಕರ

24. त्वं चैनांबिक रतिरिवाजनितस्यदेवी । समस्त मथ तत्सुतस्सकलराजभूपा
 25. लकोभुजेनजगतीभरं भुजगराजभासावहन् हिमांशुरिव
 26. रोहिणी हृदयहारिणी सद्गुणैरमोदतसधर्मिणी मयमवा
 27. प्य तिप्पांबिकां । यस्यविश्राणनगुणं लब्धुकामास्सुरद्रुमाः ।
 28. तपस्यतिजटाघंतस्सुपर्वतटिनीतटे । ततस्सजित्वाधरणी
 29. मशेषांसमेधितश्रीस्सलकक्षितींद्रः । धीरौ कुमारौ पेदतिम
 30. भूपरङ्गाधिपाख्यौ लभतेस्मतस्यां । वदान्यतिलकंमर्हीव
 31. लयसार्वभौमंगुणैर्विनतिमामितौजसं विजित विद्वि

II-A—

32. षं लीलया । सलब्धुमिहनेंदनं सकलविद्वदानंदनं तयासह वि
 33. निर्ममेतदनुरङ्गनाथार्चन हरिरथतिप्पमासकलभूवरयोरनयोः
 34. परिचरणैरितः प्रकटदिव्यतनुः स्वपने तिरुमलदेवराय इतिधीर
 35. तरो युवयोर्जयतुसुतोमदंश इति जातुजगादमुदा ।
 36. अथमुररिपोरंशोवंशेरवेरवतीर्णवान्ससलकनृप
 37. तेः पुणैस्सांम्राज्यलक्षणलक्षितः । तिरुमहारायः केयूरय
 38. न्सकलामर्ही विजयनगराधीशसिंहासने विलसत्यसौ
 39. विख्यातविक्रांतिनयस्यसापट्टाभिषेकेनियतं प्रजानां ।
 40. आनन्दबाष्पराभिषिच्यमाना देवीपदंदर्शयतेधरित्री । विरा
 41. जतेयस्यविरोधिकामिनीस्तनांतरे सांजनबाष्पधोरणी । प्रवेश
 42. मार्गं किलपत्रवल्लरीविजृंभिणोविक्रमजातवेदसः । चित्रंनान्त
 43. स्तरल इति यद्विद्रुतश्शत्रु भूभृन्मुक्ताहारोभवतियदयं तद्विचित्रं
 44. गुणेन । गाढं बंधोन परिरभतेयच्चकंठं प्रियायास्त्रासंधत्तेयदपि
 45. नितरां यस्यभूपालमौलेः । अवाप्तसत्वः श्रीहेतुराधारस्सर्वभूभृतां
 46. राजते वाहिनीनाथो रत्नानामकरश्चयः । तुंगामेवदयां पदांबु
 47. जयुगंशोणं च कृष्णां तनुं रक्तानीलशितांत्रिवेणिमनघां वीक्षांनि
 48. रंनर्मदां तीर्थानीतिसमाचहत्यवयवैः श्रीरंगशायीविभुः प्रा
 49. योयस्यविशेषभुक्तिमुदितः पट्टाभिषेकश्रिये । शाखापुष्प प
 50. रागपेषनपुनतत्सौर्यधूलीभरस्सिंहानांनिनदोयमेवनभ
 51. ट क्षेडारवोभैरवः । शृङ्गाग्रादुपलास्वयंनिपति ता नो यंत्रना
 52. लोदरा दि त्यास्वासयतेदरीषुचकितं यद्वैरिकांता पतिं ।
 53. महान्तिदानानि महाभुजेन कीर्त्तैर्निदानानिकृतानियेन । ऐ
 54. पांयथासङ्ख्यतयाचपूर्वेपराजिताष्पोडशपार्थिवैर्द्राः ।
 55. राजाधिराजस्तेजस्वी श्रीराजपरमेश्वरः । मूरुरायरगं
 56. डांकः परराजभयङ्करः । भाषातिलिघिभूपालभुजङ्ग इति
 57. विश्रुतः । हिंदुरायसुरत्राणो दुष्टशार्दूलमर्दनः । इत्यादि
 58. बिरुदैर्वदितत्या नित्य मभिष्टुतः । कांभोज भोज कालिंग
 59. करहाटादि पार्थिवैः । सौविदलपदंप्राप्तैस्संदर्शितनृपोप

II B—

60. दः । दशमुखमिव जित्वा दर्पितं वैरिवर्गैरघुपतिरिव सीतांरा
 61. ज्यलक्ष्मीमुपेतः । नयानिधिरखिलानां रंजकोयं प्रजानां वरति
 62. रुमलरायो वर्धते भद्रपीठे । अब्ध्यंगाम्नायज्ञीतांशुगणिते शकव

63. त्सरे । शुभकृद्रत्सरे मासिमाघे भार्गववासरे । कृष्णपक्षे चतुर्दस्यां शिवरात्र्यां महीतिथौ ।
 तुंगभद्रानदीतीरो श्रीविरूपाक्ष सं
 64 निधौ । जांबुनदादिव्यकोदंडं जंबुनाथप्रभावतः । प्राप्तकालत्रयो
 65 दंत परिज्ञानाय धर्मिता । श्रीकंठभक्तिमंदारवल्लिकावाचेत
 66. से । निरहंकारचित्ताय चित्त्यं लोक हि
 67 तैषिणे । वीरशैवागमज्ञाय विजितांतरवैरिणे प्र
 68 थिताय क्षितावैमेव सवेन्द्रतपस्विने । वलितेहस्ति
 69 नावत्या विख्यातं मूडनाडुगं । कुरुगोडुसुसीमां
 70 तर्भावंचापिसमाश्रितं । बोरहळ्ळीति विख्याताद्वा
 71 मात्प्राचीदिशमुपाश्रितं । कुरुबूर्भोरहळ्योश्चसी
 72. मांतादक्षिणे स्थितं । वसवापुरदर्वूरु क्षेत्राद्युक्ता
 73 च पश्चिमं । हागलूरोसिधगरैर्गणकहाळनामयोः ।
 74 ग्रामयोरपि सीमांताद्युक्तादुत्तरतस्थितं । पुरवर्गतया
 75 ख्यातं ग्रामं कौरकेरीभिधं । सर्वमान्यं चतुस्सीमासंयुतं च स
 76 मंततः । निधिनिक्षेपवाय्यस्मसिद्धसाद्धक्षिणीति च । आगामीत्य
 77. शुभोगार्हं तजस्त्रायसमन्वितं । वांपीकूपतटाकैश्च कच्छारौमश्च
 78 संयुतं । शिष्यप्रशिष्यसंभोग्यं क्रमादाचंद्रतारकं । दानस्याधमन
 79 स्यापि विक्रयस्यापि चोचितं । वेदवेदांततत्त्वज्ञैर्विबुधैस्सपुरोहितैः
 80. सहितश्रौतपथिकैस्सर्वशास्त्राब्धिपारगैः । मान्यस्तिरु
 81. मलक्ष्मापमहारायोमनीस्वनां । सहिरण्यपयोधारा
 82. पूर्वकंदत्तवान्मुदा ॥

III-A—

- 83 तदिदं सकलमहीवरतिरुमलरायस्य बहुधरायस्य । शासनमति
 84. वलशासनतरुकरदानस्य सापदानस्य । मृदुपदमितितांश्रशासना
 85 र्थं तिरुमलरायमहीपशासनेन । अभणदनुगुणं वचोमहिम्नास
 86. रसतरेण सभापतिस्वयंभूः । तिरुमलरायनृपेदोश्यासनतस्तांश्र
 87. शासनंतदिदं । व्यक्तवीरणसूनुर्विलिखितवानेषवीरणाचार्यः
 88 दानपालनयोर्मध्येदानात्क्षेत्रेयोनूपालनं दानात्स्वर्गमवाप्नोति पा
 89 लनादच्युतंपदं । स्वदत्ताद्विगुणं पुण्यंपरदत्तानुपालनंपरदत्ता
 90 पहारेणस्वदत्तं निष्फलं भवेत् । स्वदत्तां परदत्तां वायोहरेति
 91. वसुंधरां । षष्टिर्वर्षासहस्राणि विष्टायां जायते क्रिमिः एकै
 92. वभगिनीलोके सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या
 93 भिक्षुदत्ता वसुंधरा । सामान्योयं धर्मसेतुर्नृपाणां का
 94. लेकालेपालनीयोभवद्भिः । सर्वानेतान्भाविनः पार्थिवै
 95. द्रान्भूयोभूयो[या]चतेरामचंद्रः ।

Transliteration

I-B—

1. śrī Ganādhīpatayē namah । namas-tunga siras-chumbi-chamdra-chāmara-
chāravē
2. trailōkya nagarārambha mūla stambhāya Śambhavē । avyād-avyāja-kārunya
su-

- 3 labhah Kalabhānanah ! vârim Gauripatêr amka paryamkô yasya śasyatê
pâyân Mâyâvarâ
- 4 hôyam avanî-nalinîm balât ! simdhôî-uddharatô yasya damshtiâ tat kamda-
tâm dadhau ! asti śrî
5. hêtur abjânâṃ Harar-ddakshinam ikshnam Môksha-Lakshmi vilâsaika-muku-
rô nidhi râjasâm !
6. yas svavamśa bhuvâm râjñâm yasô-vriddhi chikîrshayâ ! muhur-abhyâsa
kâkshîva râjñô vardhayatê ka-
7. lâṃ ! nisântégñî-śikhâ-garbhâl-labdhê yénâtma-têjasî ! abja bamdhâlayâd âsîd
alibamdi
8. vimôkshanam ! tatôjam manishayâ sakala dharma marma spaśâ mahîpati
śikhâmani-
9. r Manur-iti pratitah kshîtau ! yadânana vidhûditâm iha nîpiya nîtim sudhâm-
abhamgu-
10. rataram bhavatyakhilam amgam urvîbhujâm tadiya vamsaika-manis-tatô-
bhût Ikshvâkurimdhâ-
11. na gunô nripêndrah ! yô mamdalâdhîsvara hâra valyam maddhya yayau
nâyakatâm mahimnâ !
12. jajñêsyâ vamsê jagatîsvarâmsah Kakustha nâmâ kamitâ dharanyâh yadvâ-
hanâtvê na ya-
13. yau ranâgrê Vrishâbhîdhânâṃ vibudhâdhinâthah Raghur-iti rajanîkarô
yathâbdêr a-
14. vanibalânîr-abhûd amushyavamsât ! vîghatîta parachakra drishtarîryaih
kuvalayam ulla-
15. śitam gunairyadiyaih ! âsît pratâpa-nidhir-asya kulapradîpah kirttyadbhutô
Dasaratha
16. kshîtipâlavaryah ! yasyâivalaj-jagatî dhâma yathâ tathâsan nêtiânîdatya
sudrîśâm
17. cha niimjanâni ! jâtâs-tasya mahâśvamêdha su kritâś-chchhâstîât
pumartthâ yathâ chatvâras-tana-
18. yâs tathaishu cha gunair jyâyân samâyânîdhim ! jtvâ Râvanam âhavê tî-
jagatâm Râmôyam â-
19. môdanâs Śitâ [râ] jyaramê samêtya vavridhê Sâkêta bhadrasanê ! Râgha-
vêna Ravi [vam] sa kêtu-
20. nâ sthâpitê nripatî samtatikramê ! âvirâsura varê dhuramdharâ Mamdaiâ-
chala bhujâ
21. mahîbhujah ! têshâm vamsê Tippamâjânîr âsîl-Lakshnîsâlî Lakhabhûpâla-
varyah ! samgrô-
22. mâgrê yas-chchhaiâsârapâtês-sâmtim nînye śaurya bahnî ripûnâm asmâd
asêsha bhuvanâvana
23. vârijakshâs-chchhrîngârârâja vadajâyata Simgarâjah dhanyâ gunêna
dharanî valayaikâ ra-
24. tnam Chemnâmbika Ratirivâjanî tasya dēvî ! samastam atha tatsutas
sakala râja bhûpâ-
25. lakô bhujêna jagatîbharam Bhujagarâja bhâsâvahan Himâmśuiva
26. Rôhinîm hridayahârîni sadgunair amôdata sadharminîm ayam avâ-
27. pya Tippambikâm ! yasya viśrânanagunam labdhukâmâs-suradîumâh !
28. tapasyatî jatâvamtas Suparva tatînitâte ! tatas sajivâ dharanî-
29. m asêsham samêdhitas-śrîs-Salakakshîtimdrah ! dhîrau kumârau Pedâ-
Tîmma-
30. bhûpa Ramgâdhîpâkhyau labhatêsma tasyâm ! vadânya tilakam mahîva-

II-A—

- 31 laya sâivabhaumam guṇair vinitam amitau jasan vijita vidvi-
 32 sham lilayâ | sa labdhumiba nandanam sakala vidvadânamdanam tayâ saha
 vi-
 33 numamê tadanu Ramganâthârchhana Hari ratha Tippamâ Salaka bhûva-
 rayôî anayôh
 34. paricharanan itah prakata divyatanuh svapanê Tirumala Dêvarâya iti
 dhîna-
 35 tarô yuvayôî-jayatu sutô madamsa iti jâtu jagâda mudâ |
 36 atha Muraripôramsôbamse Ravê lavatînnavân sa Salakanîpa-
 37. tēh punyaîs-sâmmrâjya lakshana lakshitah | Tirumahârâyah kēyūîaya-
 38 n sakalâm mahim Vijayanagarâdhîsa simhâsanê vilasatyasau |
 39 vikhyâta vikramti nayasya yasâ pattâbhishêkê niyatam prajânâm |
 40 ânamdatâshpar-abhishichyamânâ dēvipadam daisayatê dharitî | viûâ-
 41 jatê yasya virôdhi-kâminî stanâmtarê sâmjana bâshpadhōranî | pravêsa
 42 mângah kila patiavallari vijimbhinô vikrama jâtavêdasah | chitiam nâmta-
 43 starala iti yad vidiutasâ satrubhûbhrin muktâhârô bhavati vadayam
 tadvichitram
 44 gunêna | gâdham bamdhô naparirabhatê yachcha kamtham priyâyâs
 trâsam dattê yadapi
 45 nitarâm yasya bhûpâla maulê | avâpta satvah sîrî hêturâdhâras sarvabhû-
 bhritâm
 46 râjatê vâhinî nâthô ratnânâmakarascha yah | tungâm êva dayâm padâmbu-
 47 ja-yugam sônâmcha krishnâm tanum raktânilasitâm Tivēnimanaghâm
 vikshâm gi
 48 ram Narmadâm | tîrthânîti samâvahatyavayavaih Sîrî Ramgâsâyî vibhuh
 prâ-
 49 yô yasya visêsha-bhukti-muditah pattâbhishêka sîryê | sâkhâpushpa pa-
 50 râga aisha napuna tatsauîya dhûlîbharas-simhânâm nmadôyam êva nabha-
 51 takshvêdâravô bhairavah | sîrngâgrâdupalâ svayam nipatitâ nô yamtra nâ
 52 lôdarâd ityâsvâsayatê darîshu chakitam yad vairikâmtâpatim |
 53 mahâmti dânanî mahâbhujêna kûttêr nidânâni kritâni yēna ai-
 54 shâm yathâ samkhyatayâ cha pûrvê parâjitâsh-shôdâsa pârthivēndriâh |
 55 râjâdhîrâjas tējasvî sîrî râja paramêśvarah | mûruâyara gam-
 56 dâmkah paraiâja bhayamkarah | bhâshâtîlamghi bhûpâla bhujanga iti
 57 visrutah | Himdurâya suratrânô dushta sâidûla mardanah | ityâdi
 58 buudau-vamditatyânityam abhishtutah | Kâmbhōja-Bhōja-Kâlimga
 59 Karahâtâdi pârthivaih | Sauvidallapadam piâptais-samdarâsita nripôpa-

II-B—

- 60 dah | Dasamukham iva jtvâ darppitam vairivargam Raghupatir iva
 Sîtâm Râ-
 61 jya-Lakshmîmupêtah | nayanidhuakhilânâm ramjakōyam prajânâm vara-Ti
 62 rumala râyô vaidhati bhadrapîthê | abdhyamg-âmnâyasitâmsu ganitê
 Sakava-
 63 tsarê | Subhakrid vatsarê mâsi Mâghê Bhârgava-vâsarê | krishna pakshê
 chatuddasyâm Sivarâtryâm mahâtîthau | Tumga-Bhadrà nadîtîrô sîrî
 Viûpâksha sam-
 64 nidhau | jâmbunadâ divyakôdamda Jambunâtha prabhavatah | prâptakâ-
 latîrayô-

65. damta pariññānāya dhīmatā | Śrīkamtha-bhakti mamdāra mallikā vā chēta
 66. sē | nirahamkāra chittāya chityam lōka hi-
 67. taishinē | Virasaivāgamajñāya vijitāmtara vairinē pa-
 68. thitāyakshitāv Emmebasavēmdra-tapasvinē valitē Hasti-
 69. nāvatyā-vikhyātam Mūdanādugam | Kurrugōdu susīmām-
 70. tarbhāvam chāpi samāsritam | Bōrahallitā vikhyātād grā-
 71. māt prāchidīsamupāsītām Kūlubūr-Bhōrahalyōscha si-
 72. māmātād dakshine-sthitam | Basavāpura-Darvūukshētīād yuktā
 73. cha paschimam | Hāgalūrō Simdagarrē Ganakēhālu nāmayōh |
 74. grāmayōrupasīmāmātād yuktāduttatāta sthitam | Puravargatayā
 75. khyātam grāmam Komra Kerrābhīdhām | sarva mānyam chatus-sīmā-sam-
 yutam cha sa-
 76. mamtatah | nidhi-nikshēpa-vāyyasna siddha sādhyakshinitī cha | āgāmītya-
 77. shtabhōgārham tajas svāmya samanvitam | vāmpī-kūpa-tātākaischa kach-
 chhā-rāmaischa
 78. samyutam | śishya-prasishya sambhōgyam kramād āchamdratārakam |
 dānasyā dhamana-
 79. syāpi vikrayasyāpi chōchitam | Vēda-vēdānta tatvajñair vibudhais sapurō-
 hitaih
 80. sahitaśrautapathikais-sarva śāstrābdhi pāragaih | mānyas Tiru-
 81. mala-kshmāpa mahāīāyō manasvinām | sahiranya payōdhārā
 82. pūrvakam dattavān mudā ||

III-A—

83. tad idam sakala-mahī vara Tirumalarāyasya bahudharāyasya | śāsanamatīva-
 84. la śāsanatarukara-dānasya sāpadānasya | mridupadam iti tāmrasāsanā-
 85. rtham Tirumalarāyanahīpa śāsanēna | abhanād anugunam vachō mahi-
 mnā sa
 86. rasatarēna Sabhāpati svayambhūh | Tirumalarāya nripēmdōś śāsanatas-
 tāmra
 87. śāsanam tadidam | vyaktam Virana sūnur vilikhitavān ēsha Viranā-
 chāryah
 88. dānapālanayōr madhyē dānāts chhrayōnu pālanam dānāt svargam avāp-
 nōti pā-
 89. lanād achyuta-padam | sva-dattā dvigunam punyam para-dattānu pālanam
 para-dattā-
 90. pahārēna sva-dattam nishphalam bhavēt | sva-dattām para-dattām vā
 yōharēti
 91. vasumdharām | shashtir varshā sahasrāni vishtāyām jāyatō krimih ēkai-
 92. va bhaginī lōkē sarvēshām eva bhūbhujām | na bhōjyā na karagrāhyā
 93. bhikshu dattā vasumdhārā | sāmānyōyam dharmasētū nripānām- kā
 94. lēkālē pālanīyō bhavadbhīh | sarvān ētān bhāvinah pāthivēm-
 95. drān bhūyōbhūyō [yā] chatē Rāmachandīah | śīi Viupāksha

Note.

The plates on which the present record is engraved are three in number, each measuring 10½" by 7½", the first and third being inscribed on the inner side only. They are strung on a circular ring which has its ends secured in the base of a

circular seal $1\frac{1}{2}$ " in diameter. The seal bears in relief a boar turned to the right. The writing is in Nāgarī characters, and the language is Sanskrit throughout. The inscription is a fine specimen of Sanskrit composition.

After obeisance to Gaṇādhipatī and invocation of Śaṃbhu, Gaṇapati and the Boar incarnation of Viṣṇu in separate verses, the record gives the genealogy of Tirumalaiāya thus — The sun, his son was king Manu, by learning whose *nīti* kings became invincible, in his race arose Ikshvāku in whose line was born Kakustha, by becoming whose vehicle Indra acquired the name Vṛisha, in his race arose Raghu in whose line was born Daśaratha, to him were born four sons, the eldest of whom, Rāma, having conquered Rāvana, was happily seated on the throne at Sākēta along with Sītā and the goddess of sovereignty, in the line established by Rāma arose many kings, one of whose descendants was Lakṣmībhūpa, husband of Tīppamā, his son was Singa-Rāja, husband of Chennāmbikā, his son was Salaka-Rāja, husband of Tīppāmbikā, he had two sons Peda-Timma and Ranga, but desirous of obtaining another son endowed with all the good qualities, he worshipped the god Ranganātha along with his wife and obtained a son by name Tirumala-Rāya by the grace of the god. Then follow several fine verses in praise of Tirumala-Rāya. The inscription then records that the rājādhirāja rājaparamēśvara, champion over the three kings, terrible to hostile kings, champion over kings who break their word, *Suratrāna* of the Hindu kings, Tirumala-Rāya, who, having conquered his arrogant enemies, acquired the goddess of sovereignty just as Rāma having conquered Rāvana, acquired Sītā, and who had the Kāmbhōja, Kālinga and other kings as his attendants, on Friday the 14th lunar day of the dark fortnight of the month Māgha in the year Subhakti corresponding to the Śaka year reckoned by the oceans, the *angas*, the Vēdas and the moon (1464), which was the Sivarātri day, in the presence of the god Virūpākṣa on the bank of the Tungabhadra, granted, with all the usual rights, the village Komrakere, situated in Kurugōdu-sime of Mūda-nādu belonging to Hastināvati, to the knower of events of the past, present and future by the grace of the god Jambunātha, great devotee of Śiva, proficient in the Vīraśaivāgama, conqueror of the inner enemies, Emmebasavēndra. The boundaries of the village granted are thus given. to the west Bōrahalli, to the north Kurubūr and Bōrahalli, to the east Basavāpura and Darvūru and to the south Hāgalūru, Sindagere and Ganakehālu. The composer was Sabhāpati-svayambhū and the engraver Virana's son Viranāchārya. The record closes with five usual final verses and the signature *svī Virūpākṣa* in Kannaḍa characters.

There is a mahāmandalēśvara Salaka-Rāja-Chikka-Thirumalayyadēva-mahārājā mentioned in a record of 1533 during Achyuta-Rāya's reign (Sewell's *Antiquities* II, 118) and a mahāmandalēśvara Salaka-Rāja-Chikka-Tirumala-Rājayya along with his son Śrīranga-Rājayya in E C X, Mālūr 41 of 1578. The donor in the present record is evidently identical with these. Emmebasava is a well-known Vīraśaiva teacher who has written a *Kālaṇṇāna* or work containing prophetic sayings. One of his epithets in the inscription alludes to this fact. Jambunātha mentioned in connection with Emmebasava is the god of that name on the Jambunāthakonḍa to the south-east of Hospet. The guru probably had his matha on this hill. It is not known how these plates, which record a grant to a Vīraśaiva teacher, came into the possession of the Rāghavēndrasvāmī matha at Naṅjanḡd.

The details of the date, viz., 5 1464 Śubhakti sam Māgha kṛṣṇa 14 Bhārgava vāsara, correspond to Thursday, 1st February 1543 A.D.

Seventh copper plate record in the same matt.

Telugu characters and Sanskrit language

Two plates Size 10½"×8½"

ಅದೇ ಮರದಲ್ಲಿರುವ ಏಳನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗಕ್ಷರ ೨ ಹಲಗೆಗಳು

ಪ್ರಮಾಣ ೧೦೨"×೮೫"

(1ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

ವೋ

ಶ್ರೀ

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತೈಲೋ
2. ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ೧ || ಹರೇರ್ಲೀಲಾ
3. ವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಡಸ್ತಪಾತುವಃ || ಹೇಮಾದ್ರಿಕಲಶಾಯ
4. ತ್ರ ಧಾತ್ರೀ ಭತ್ರಶ್ರಿಯಂ ದದೌ || ೨ || ಯನ್ನಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ನ ಭೂ
- 5 ತಂ ಜಗದಂಜನಾ || ಯತೋ ಗಂಗಾ ಜಗನ್ಮತಾ ಸಂಭೂತಾ ಲೋ
- 6 ಕ ಪಾವಿನೀ || ೩ || ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂತಾ ಶಿಲಾ ಸಮಭವ
- 7 ಸ್ಮುನೇಃ ಯದಂಘ್ರಿಗಣನೇನೈವ ಮರುತ್ವಾನ್ ರಾಜ್ಯಮಾಪ ಚ || ೪ ||
- 8 ಬಲಃ ಪಾತಾಳ ಸಾಂಬ್ರಜ್ಯಂ ಶಕಟೋ ಯೇನ ಸೂದಿತಃ | ಯ
9. ದಂಘ್ರ್ಯಂಕೋಭೋಗಿಭೋಗೇದೃತ್ಯತೇ ದ್ಯಾವಿ ಸುಂದರಃ || ೫ || ತನ್ನಾಸ್ತ್ಯ
- 10 ಮಭವದ್ವರ್ಣಸ್ತುರೀಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾ
- 11 ಸ್ತತ್ರ ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ || ೬ || ಭೂಪಾಲಾಃ ಖಲು ಸಂಜಾ
- 12 ತಾಃ ಶೌರ್ಯೋದಾರ್ಯಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂ
13. ತಾಃ ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ || ೭ || ತದ್ವರ್ಗೇ ದೇವರಾಜಾಖ್ಯಃ ಬ
14. ಹುಬಾಹುಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕ್ರಿಷ್ಣರಾಜಸ್ಯ ಬಭೂವ ರಿ
15. ಪುಮರ್ದನಃ || ೮ || ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂ ಜಿತ್ವಾಯ ಆಹ
- 16 ವೇ || ಆಕ್ರಮ್ಯಾದಯಶೀಲಾಖ್ಯಂ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ || ೯ ||
17. ತತ್ತಾದೃಗ್ವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕ್ರಿಷ್ಣರಾಜಮತೋಪಯತ್ || ಶ್ವೇತಭ
18. ತ್ರಾದಿಮಂ ರಾಜಚಿನ್ತಂ ಯಸ್ತೈಪ್ರದತ್ತವಾನ್ || ೧೦ || ಸ್ವಃ ಕಾಮಿನೀಂ
19. ಸ್ವತನು ಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತೀಂ ಶ್ರೀದೇವರಾಜತಿಲಕೋ ನವನೀರಜಾಕ್ಷೀಂ ||
20. ಕರಾಣಿನೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿಕನ್ಯಾಂ ಮಂಗಾಂಬಿಕಾ ಮುದಪಹ
21. ದ್ವಹುಮಾನಶೀಲಾಂ || ೧೧ || ತನ್ಯಾಂ ತಪೋಭಿರಧಿಕೈರುದಭೂದ್ಯಶ
22. ಸ್ವೀ ಶ್ರೀ ಚಿನ್ನರಾಜನೃಪತಿಃ ಖಲು ದೇವರಾಜಾತು || ಶ್ರೀರಾಮರಾಜ್ಯ
23. ಪತೇಃ ಕಿಲ ಕ್ರಿಷ್ಣರಾಜಜಾಮಾತುರಗ್ಯಮಹಿಮಾನಬಭೂವ ಮಂ
24. ಶ್ರೀ || ೧೨ || ಜಗದ್ವಿಖ್ಯಾತ ಶೌರ್ಯಸ್ಯ ಚಿನ್ನರಾಜ ಮಹೀಪತೇಃ | ಬ್ರಂಹ್ಮ
25. ಣ್ಯಃ ಕೀರ್ತಿಮಾನ್ ಜೇಷ್ಠಃ ಜಜ್ಞ ಚವ್ಯಪ್ಪನಾಯಕಃ || ೧೩ || ಅದ್ವಿತೀ
- 26 ಯೋ ದ್ವಿತೀಯಶ್ಚ ಶ್ರೀರ್ಮಾ ಚಿನ್ನಚವಪ್ರಭುಃ | ಮೌಳಿರತ್ನಂ ಮಹೀ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

27. ಪಾನಾಂ ಸಂಜಾತಃ ಕುಲನಾಯಕಃ || ೧೪ || ಸಚಿಂನ್ನರಾಜಭೂಪಾಲೋ
28. ರಾಮರಾಜಾಜ್ಞಯಾಭೃಶಂ | ಪ್ರಚಂಡತರದೋರ್ದಂಡ ಖಂಡಿತಾ
29. ರಾತಿಮಂಡಲಃ || ೧೫ || ಆಶೇತೋದ್ರಾವಿಡಾನ್ ಭೂಮಿಪಾಲಾನ್ ಚಕ್ರೇ

- 30 ವಶೇಸ್ವಯಂ || ರಾಮರಾಜಾಜ್ಞಯೈವಾಯಂ ತಂಜಾಪುರ್ಯಾಂ ಮಹಾಮು
 31. ನಾಃ ||೧೬|| ನಿವಾಸಮಕರೋದ್ರಾಜಾ ರಾಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯತ್ | ತ
 32 ತಶ್ಚವಪ್ತಭೂಪಾಲಃ ರಾಜ್ಯಂ ಚಕ್ರೇ ಸುಧಾರ್ಮಿಕಃ ||೧೭|| ಪಿತುರ್ಮ
 33 ತಿಂ ಯತ್ರ ಚಕ್ರೇ ಶ್ರೀಮಾನ್ ಚನ್ನಚವಪ್ತರಾಟ್ | ವೇದವಿದ್ಭ್ಯಃ ಶ್ಲೋ
 34 ತ್ರಿಯೇಭ್ಯಃ ವಿದ್ವದ್ಭ್ಯಶ್ಚಮುದಾಸದಾ ||೧೮|| ಕೃತ್ವಾಗ್ರಹಾ
 35. ರಾನ್ ಬಹುಶಃ ಪ್ರಾದಾತ್ ಸನ್ನ್ಯಪಸತ್ತಮಃ | ತ್ರೇತಾಗ್ನಯ ಇವ
 36 ಸ್ವಪ್ನಂ ವಿಜಯೇಂದ್ರ ಯತೀಶ್ವರಃ ||೧೯|| ತಾತಾಚಾರ್ಯೋ ವೈಷ್ಣವಾ
 37 ಗ್ಯಃ ಸರ್ವಶಾಸ್ತ್ರವಿತಾರದಃ || ಶೈವಾದ್ವೈತೈಕಸಾಂಬ್ರಾಹ್ಮಿಃ
 38. ಶ್ರೀಮಾನಪ್ಪಯದೀಕ್ಷಿತಃ ||೨೦|| ಯಸ್ವಭಾಯಾಂ ಮತಂ ಸ್ವಂ
 39 ಸ್ಥಾಪಯಂತಃ ಸ್ಥಿತಾಸ್ತ್ರಯಃ | ಸಶ್ರೀಚವಪ್ತಭೂಪಾಲಃ ದಾ
 40 ನಾಚ್ಚತಸುರದ್ರುಮಃ ||೨೧|| ಗಣಿತೇಶಕಸಂಪತ್ತೇಃ ನೇತ್ರಬಾಣ
 41. ಶತೇಂದುನಾ | ವಿಕ್ರಮಾಬ್ದೇಹಿ ಕಾರ್ತಿಕ್ಯಾಂ ಕುಂಭಘೋಣ ಮ
 42 ಹಾಸ್ಥಳೇ ||೨೨|| ಚಂದ್ರೋಪರಾಗಸಮಯೇ ವಿದ್ಯಜ್ಞನವಿರಾಜಿತೇ ||
 43 ಕವೇರಕಂನ್ಯಾವಿಮಲತಚೇದಾನಸಮುಸ್ಥುಕಃ ||೨೩|| ಶ್ರೀಮತ್ಪ
 44 ರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಡೀಶತಾಜುಷಾಂ || ಪದನಾಕೃಪ್ರ
 45 ಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ ||೨೪|| ಶ್ರೀಮದ್ವೈಷ್ಣವ
 46. ಸಿದ್ಧಾಂತಸ್ಥಾಪನಾಚಾರ್ಯತಾಜುಷಾಂ | ರಾಮಚಂದ್ರಪದಾಂ
 47 ಭೋಜಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ||೨೫|| ರಘುನಂದನಶಿಷ್ಯ
 48 ಶ್ರೀಸುರೇಂದ್ರಾಖ್ಯ ತಪಸ್ವಿನಾಂ | ನಿಜಾಂ ತೇ ವಾಸಿನೇ ಮಧ್ವಸಿ
 49 ದ್ಧಾಂತಾರ್ಥೋಪಪೇಶಿನೇ ||೨೬|| ವಿಜಯೇಂದ್ರಯತೀಂದ್ರಾಯಭಾ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

- 50 ಯಾಬಂಧು ಸಮಂನ್ವಿತಃ || ಪುಂತ್ರಿಭಿರ್ದೇಶತತ್ತ್ವಜ್ಞೈಃ
 51 ಪುರೋಹಿತಪುರೋಗಮೈಃ ||೨೭|| ಮಠೇನಿತ್ಯಾಂನ್ಮದಾನಾ
 52. ಧ್ವಂ ದೀಪಾರ್ಥಂ ರಾಮಸಂನ್ವಿಧೌ | ಪ್ರಾಚೀನಸ್ತ್ರೀಯಭೂಪಾನಾಂ
 53. ಅನೇಕ ಸುಕೃತಾಪ್ತಯೇ ||೨೮|| ಪುತ್ರಪೌತ್ರಪ್ರಪೌತ್ರಾದಿ ರಾ
 54 ಜಾನಾಂ ರಾಜ್ಯವೃದ್ಧಯೇ || ಮಾಯೂರದೇಶೇ ವಿಖ್ಯಾತೇ ಶೀರ
 55. ನಾಡೋರದಸ್ಥಿತಂ ||೨೯|| ಕೊಕ್ಕೂರುಕಂಜ್ಞಿಕಂ ಗ್ರಾಮಂ ಗೊಳ್ಳೊ
 56. ರುಂಚ ದ್ವಿತೀಯಕಂ | ಪಲ್ಲಂ ರಘುಪಕಪ್ಲೇಚ ಯೇವಂ ಗ್ರಾಮ
 57. ಚತುಷ್ವಯಂ ||೩೦|| ನಿಧಿನಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧಸಾಧ್ಯ ಜ
 58 ಲಾನ್ವಿತಂ | ಅಕ್ಷೀಣಾಗಾಮಿಸಂಯುಕ್ತಂ ಬಹುಭೋಗ್ಯಂ
 59 ಸಭೂರುಹಂ ||೩೧|| ಶಿಷ್ಯಪ್ರಶಿಷ್ಯ ಸಂಭೋಗಯೋಗ್ಯಂ
 60. ವಿನಿಮಯೋಚಿತಂ | ಷಾನಾರ್ಥಧರ್ಮವಿಕ್ರೀತಿ ಯೋಗ್ಯಭಾ
 61. ಗ್ಯಸಮಂನ್ವಿತಂ ||೩೨|| ಭೂಯಸೇಶ್ರೇಯಸೇ ಪ್ರಾದಾತ್ ಸಹ
 62. ರಣ್ಯೋದಧಾರಯಾ | ಅಥ ಗ್ರಾಮಸ್ಯ ಭೂಸಂಖ್ಯಾ ಲಿಖ್ಯತೇ
 63 ಲೇಖಕೋಕ್ತಿತಃ ||೩೩|| ಲೋಕಸಂಖ್ಯಾಪದಮಿತಃ ಗಣನೇಯ
 64 ತ್ರ ಕಾರಣಂ | ದಂಡಪ್ರೇಮೈವ ಕೊಕ್ಕೂರೋರಪ್ತಾವಿಂಶತಿ ವೇ
 65. ಲಿಕಾ ||೩೪|| ಗೊಳ್ಳೂರೋಶ್ವಾಪಿಗಣನೇ ಚತುರ್ವಿಂಶ
 66. ತಿವೇಲಿಕಾ | ತಥಾ ರಘುಪತೇಃ ಕಚ್ಚ ವಲ್ಲಯೋರುಭ
 67. ಯೋರಪಿ ||೩೫|| ಪ್ರೋಕ್ತಾತದ್ದೇಶತತ್ತ್ವಜ್ಞೈಃ ಭೂರೇಕಾದ
 68 ಶವೇಲಿಕಾ | ಗ್ರಾಮಾಣಾಂ ಚತುರ್ಣಾಮೇವಂ ತ್ರಿಪಷ್ಟಿರ್ವೇ
 69 ಲಿಕಾಸ್ಮೃತಾ ||೩೬|| ಯೇವಂ ಕೃತಾತು ಭೂಸಂಖ್ಯಾಧಾನ್ಯ
 70. ಸಂಖ್ಯಾಪ್ರಲಿಖ್ಯತೇ || ಕೊಕ್ಕೂರೋರ್ನವಸಾಹಸ್ರಂಕರ್ಷ
 71 ಕಾಯಸಮನ್ವಿತಂ ||೩೭|| ಗೊಳ್ಳೂರೋರಪ್ತಸಾಹಸ್ರಂ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)——

- 72 ಭೂಮಿಸಾರಸಮನ್ವಿತಂ || ವಲ್ಲೀ ಸಹಸ್ರಂ ಧಾನ್ಯಂ
73 ಸಾರ್ಥದ್ವಯಶತಾಧಿಕಂ || ೩೮ || ಸಹಸ್ರಂ ರಾಮ ಕ
74 ಟ್ಲ್ಯಾಖ್ಯೆಸಾರ್ಥಸಪ್ತ ಶತಾಧಿಕಂ | ಯೇವಂ ವಿಂಶತಿ ಸಹಸ್ರೇ
75 ಧಾನ್ಯಸಂಖ್ಯಾಪ್ರಕೀರ್ತಿತಾ || ೩೯ || ಯೇವಂ ಚವಪ್ತಭೂಪಾ
76 ಲಃ ಪ್ರಾದಾತ್ ಗ್ರಾಮಚತುಷ್ಟಯಂ | ಶ್ರೀರಾಮ ಪೂಜಾಕಾಲೇ ನ
77 ನ್ಮನಸಾನ್ವಿತಸತ್ತಮಃ || ೪೦ || ಶ್ಲೋಕಾಃ ಪತ್ರಾದಿಮಶ್ಲೋಕ
78 ಮಾರಭ್ಯಗಣನೇಕೈತೇ | ತಾಂಬ್ರಪತ್ರೇತ್ರಸಂತ್ಯೇಕಚತ್ವಾರಿಂಶತ್ಸಹಾಮುನಾ || ೪೧ ||

(ಇಲ್ಲಿ ವರಾಹ ವಿಗ್ರಹವಿದೆ)

- 79 || ಶ್ರೀ ರಾಜಗೋಪಾಲ
80 ಶ್ರೀ ಕುಂಭಘೋಷಸಂಪಾನಿಕುಂಭಲಿಂಗತನೂಭವಃ || ಸ
81 ಭಾಪತಿಸ್ಸುಕುಶಲಃ ವ್ಯಾಲಿಖತ್ತಾಂಬ್ರಶಾನನಂ || ಸ್ವದತ್ತಾ
82 ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ || ಪರದತ್ತಾಪ
83 ಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || ೧ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ
84 ವಾಯೋಹರೇತವನುಂಧರಾಂ | ಪೃಷ್ಠಿ ವರ್ಷಸಹಸ್ರಾಣಿ
85 ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ || ೨ || ದಾನಪಾಲನಯೋರ್ಮ
86 ಧೈ ದಾನಾಭ್ಯೀಯೋನುಪಾಲನಂ | ದಾನಾಸ್ವರ್ಗಮವಾ
87 ಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ || ೩ ||

I-A—

- 1 ನಮಸ್ತುಙ್ಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋ
2 ಕ್ಯನಗರಾರಮ್ಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ೧ || ಹರೇಲಿಲಾ
3 ವರಾಹಸ್ಯ ದಂಷ್ಟಾದಂಟಸ್ಸಪಾತುವಃ || ಹೇಮಾದ್ರಿಕಲಶಾಯ
4 ತ್ರಿಧಾತ್ರಿ ಛತ್ರಶ್ರಿಯಂ ದದೌ || ೨ || ಯಸ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ನ ಭೂ
5 ತಂ ಜಗದಂಜಸಾ || ಯತೋ ಗಜಾ ಜಗನ್ಮಾತಾ ಸಂಭೂತಾ ಲೋ
6 ಕ ಪಾವಿನೀ || ೩ || ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂತಾ ಶಿಲಾ ಸಮಭವ
7 ನ್ಮುನೇಃ ಯದಂಧ್ರಿಗಣನೇನೈವಮರುತ್ವಾನ್ ರಾಜ್ಯಮಾಪಚ |
8 ಬಲಃ ಪಾತಾಲಸಾಂಭ್ರಾಜ್ಯಂ ಶಕಟೋ ಯೇನ ಸುದಿತಃ | ಯ
9 ದಂಧ್ರಯಂ ಕೋ ಭೋಗಿಭೋಗೇ ದೃಶ್ಯತೇ ವ್ಯಾಪಿ ಸುಂದರಃ || ೪ || ತಸ್ಮಾಸ್ತು
10 ಮಭವದ್ವರ್ಣಸ್ತುರೀಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾ
11 ಸ್ತತ್ರ ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ || ೫ || ಭೂಪಾಲಾಃ ಖಲು ಸಂಜಾ
12 ತಾಃ ಶೌರ್ಯೋದಾರ್ಯಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾ
13 ತಾಃ ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ || ೬ || ತದ್ವರ್ಗೇ ದೇವರಾಜಾಃ ಬ
14 ಹುಬಾಹು ಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕ್ರಿಷ್ಣರಾಜಸ್ಯ ವಭೂವ ರಿ
15 ಪುಮರ್ವನಃ || ೭ || ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂ ಜಿತ್ವಾಯ ಆಹ
16 ವ || ಆಕ್ರಮ್ಯಾದೈಯಶಿಲಾಖ್ಯಂ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ || ೮ ||
17 ತತ್ತಾಡಗ್ವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕ್ರಿಷ್ಣರಾಜ ಮತೋಪಯತ್ || ಶ್ವೇತಛ
18 ತ್ರಾಧಿಮಂ ರಾಜಾಚಿಹ್ನಂ ಯಸ್ತೈಪ್ರದತ್ತವಾನ್ || ೯ || ಸ್ವಃ ಕಾಮಿನೀ
19 ಸ್ವತನುಕಾಂತಿಮಿರಾಕ್ಷಿಪಂತಿ ಶ್ರೀದೇವರಾಜತಲಿಕೋನವನೀರಜಾಕ್ಷಿ ||
20 ಕಲ್ಯಾಣಿಣಿ ಕಮಲನಾಭ ಇವಾಧಿಕನ್ಯಾ ಮಜ್ಜಾಂಬಿಕಾಮುದವಹ

21. ब्रह्मानशीलां ॥ ११ ॥ तस्यां तपोभिरधिकैरुदभूयश
22. स्वी श्री चित्रराजनृपतिः खलु देवराजातु ॥ श्री रामराज नृ
23. पते. किल कृष्णराज जामातुरग्रयमहिमास बभूव मं
24. त्री ॥ १२ ॥ जगद्विख्यात शौर्यस्य चित्रराजमहीपतेः । ब्रह्म
25. ण्यः कीर्तिमान् जेष्टः जज्ञे चव्वप्पनायकः ॥ १३ ॥ अद्विती
26. योद्वितीयश्च श्रीमान् चित्रचव्वप्रभुः । मौलिरत्नं मही

I B—

27. पानां संजातः कुलनायकः ॥ १४ ॥ सचित्रराजभूपालो
28. रामराजाज्ञया भ्रिशं । प्रचण्डतरदोर्दण्डखंडिता
29. रातिमण्डलः ॥ १५ ॥ आसंतोर्द्राविडान् भूमिपालान् चक्रे
30. वशेस्वयं ॥ रामराजाज्ञयैवायं तंजापुर्या महाम
31. नाः ॥ १६ ॥ निवासमकरोद्राजा राज्यं धर्मेण पालयन् । त
32. तश्चवप्पभूपालः राज्यं चक्रे सुधार्मिकः ॥ १७ ॥ पितुर्म
33. तिं यत्र चक्रे श्रीमान् चित्रचव्वप्पराद् । वेदविद्भ्यः श्रो
34. त्रियेभ्यः विद्वद्भ्यश्चमुदासदा ॥ १८ ॥ कृत्वाग्रहा
35. रान् बहुशः प्रादात् सनृपसत्तमः । त्रेताग्रय इव
36. स्पष्टं विजयीन्द्र यतीश्वरः ॥ १९ ॥ ताताचार्योवैष्णवा
37. ग्रथः सर्वशास्त्रविशारदः ॥ शैवाद्वैतैकसांब्राज्यः
38. श्रीमानप्ययदीक्षितः ॥ २० ॥ यस्वभायां मतं स्वं
39. खंस्थापयंतः स्थितास्त्रयः । सश्रीचव्वप्पभूपालः दा-
40. नाक्षितसुरद्रुमः ॥ २१ ॥ गणितेशकसंपत्तेः नेत्रबाण
41. शतैन्दुना । विक्रमाब्देहि कार्तिक्यां कुंभघोण म
42. हास्थले ॥ २२ ॥ चन्द्रोपरागसमये विद्वज्जनविराजिते ॥
43. कवेरकंन्याविमलतटेदानसमुस्फुकः ॥ २३ ॥ श्रीमत्प
44. रमहंसाख्यपरिवाडीशताजुषां पदवाक्य प्र
45. माणाब्धिपारीणानां निरंकुशं ॥ २४ ॥ श्रीमद्वैष्णव
46. सिद्धांत स्थापनाचार्यताजुषां । रामचंद्रपदां
47. भोजपूजकानां मुदासदा ॥ २५ ॥ रघुनंदनशिष्य
48. श्री सुरेन्द्राख्य तपस्विनां । निजां ते वासिनेमध्वसि
49. ज्ञान्तार्धोपदेशिने ॥ २६ ॥ विजयीन्द्रयतीन्द्राय भा

II-A—

50. र्या बंधु समन्वितः ॥ मंत्रिभिर्देशतत्त्वज्ञैः
51. पुरोहितपुरोगमैः ॥ २७ ॥ मठेनित्यांशदाना
52. र्थं दीपार्थं रामसंनिधौ । प्राचीनस्वीयभूपानां
53. अनेकसुकृताप्तये ॥ २८ ॥ पुत्रपौत्रप्रपौत्रादि रा
54. जानां राज्यवृद्धये ॥ मायूरदेशेविख्यातेशीर
55. नाडोरधस्थितं ॥ २९ ॥ कोकयूर संज्ञिकं ग्रामं गूल्लू
56. रंच द्वितीयकं । पल्लं रघुपकप्लेचयेवं ग्राम
57. चतुष्टयं ॥ ३० ॥ निधिनिक्षेपपाषाणसिद्धसाध्य ज
58. लान्वितं । अक्षीणागामिसंयुक्तं बहुभोग्य
59. समूहं ॥ ३१ ॥ शिष्यप्रशिष्यसंभोगयोग्यं

- 60 विनिमयोचितं । दानार्धधर्मविक्रीतयोग्यभा
 61 ग्यसमन्वितं ॥ ३२ ॥ भूयसेधेयसेप्रादात् सहि
 62 रण्योद्धारया । अथ ग्रामस्य भूसंख्या लिख्यते
 63 लेखकोक्तिः ॥ ३३ ॥ लोकसंख्यापदमितः गणनेय
 64 त्र कारणं । दंडस्तेनैवकोक्यूरोरष्टाविंशति वे
 65 लिका ॥ ३४ ॥ गूलूरोश्चापिगणने चतुर्विंश
 66 तिवेलिका । तथा रघुपतेः कदलेवल्लयोरुभ
 67 योरपि ॥ ३५ ॥ प्रोक्तातद्देशतत्त्वज्ञैः भूरेकाद
 68 शवेलिका । ग्रामाणां चतुर्णामिव त्रिषष्टिर्वे
 69 लिका स्मृता ॥ ३६ ॥ येषां कृतातुभूसंख्याधान्य
 70 संख्या प्रलिख्यते ॥ कोक्यूरौर्नवसाहस्रं कर्ष
 71 कायसमन्वितं ॥ ३७ ॥ गूलूरोरष्टसाहस्रं

II-B—

72. भूमिसारसमन्वितं ॥ वल्ले सहस्रं धान्यस्य
 73. सार्धद्वयशताधिकं ॥ ३८ ॥ सहस्रं राम क
 74. दल्याख्ये सार्धसप्तशताधिकं । येषां विंशति साहस्री
 75. धान्यसंख्या प्रकीर्तिता ॥ ३९ ॥ येषां चवप्पभूपा
 76. लः प्रादात् ग्रामचतुष्टयं । श्रीरामपूजा काले स
 77. न्मनसानुपसत्तमः ॥ ४० ॥ श्लोकाः पत्रादिमश्लोक
 78. मारभ्यगणनेकृते । तांरपत्रेत्रसंत्येक चत्वारिंशस्वहामुना ॥ ४१ ॥
 79. ॥ श्री राजगोपाल
 80. श्री कुम्भघोणसंवासिकुंमलिगतनूभवः ॥ स
 81. भापतिस्सुकुशलः व्यालिखत्तांशशासनं ॥ स्वदत्ता
 82. द्विगुणं पुण्यं परदत्तानुपालनं ॥ परदत्ताप
 83. हारेण स्वदत्तं निष्पलं भवेत् ॥ १ ॥ स्वदत्तां परदत्तां
 84. वायो हरेतवसुंधरां । षष्टिवर्षं सहस्राणि
 85. विष्टायां जायते क्रिमिः ॥ २ ॥ दानपालनयोर्म
 86. ध्येदानाल्लेख्योनुपालनं । दानास्स्वर्गमवा
 87. प्रोतिपालनादच्छुतं पदं ॥ ३ ॥

Translation

I-A—

- 1 namas-tunga śuaś-chumbi chamdia chāmara chāravê । tri-lô-
 2 kya nagarārambha mūla stambhāya Śambhavê ॥ 1 ॥ Haiê lîlâ
 3 vaiāhasya damshtîrâ daindas-sapātu-vah ॥ Hêmādîrî kalasâ ya-
 4 tri dhâtîrî chhatîrâ-śūyam-dadau ॥ 2 ॥ yasmâch-chaiācharam saivam na
 bhû-
 5 tam jagadamjasâ ॥ yatô Gangâ jaganmâtâ sambhûtâ lô-
 6 kapâvinî ॥ 3 ॥ yadrajâs sangatah kâmtâ ślâsam abhava-
 7 n inuêh yadamghri ganânênaiva Maivtvân rājyamāpa cha ।
 8 Balih pātāla sāmbrājyam Sakatô yēna sūditah । ya-
 9 damghryamkô bhôgi-bhôgê dṛisyatēdyâpi sumdaiyah ॥ 5 ॥ tasmâsvchha-

- 10 m abhavad varnas-tuṣṭyah dharmasamkulah || sadāchāra ratā-
 11 s-tatva dvijasēvāparāyanah || 6 || bhūpālāḥ khalu samjā-
 12 tāḥ sauryōdāya gunānvitā vinitah śikṣitāḥ sām-
 13 tāḥ tamtrajñānēdhikāpīnah || 7 || tadvargē Dēvarājākyah ba-
 14 hu bāhuhparākīmah || amātyah Krishna Rājasya babhūva ri-
 15 pumardanaḥ || 8 || Pratāpā Rudra-mattēbha patim jtvāya āha-
 16 vē || ākīmya-Udaya śīlākhyam durgam Gajapatēḥ priyam || 9 ||
 17 tat tādūg vijayam prāpya Krishna-Rājam atōshayat || svētachha-
 18 triādumam iājā chinham yastai pradattavān || 10 || svah kāmīnīm
 19 svatanu kāmtribhu ākṣipamtīm śī Dēvarāja-tīlakō navānīrajakṣhīm ||
 20 kalyānīnīm Kamalanābha ivābdkanyām Mangāmbikā mudavaha-
 21 d bahumāna śīlām || 11 || tasyām tapōbhir adhikau udabhūd yaśa-
 22 svī śī Chinna-Rājā nipatīḥ khalu Dēvarājā tu || śī Rāma Rāja nri-
 23 patēḥ kila Krishna Rāja jāmātur-agrya-mahimā sa babhūva mam-
 24 trī || 12 || jagad vīkhyāta śauryasya Chinna-Rāja mahīpatēḥ | Brahma-
 25 nyah kūtīmān jēshtah jajñē Chavvappa nāyakah || 13 || advitī-
 26 yō dvitīyāścha śīmān Chinnachavapiabhuh | mauli-ratnam mahī-

I-B—

- 27 pānām samjātaḥ kulanāyakah | 4 | sa Chinna rājabhūpālō
 28 Rāma-Rājājñayā bhrīsam | prachandataia dōrdamda khamditā-
 29 iāti-mamdalah || 15 || āsētōi Drāvidān-bhūmī pālān chakīē
 30 vāsē svayam || Rāmārajājñayaivāyam Tamjāpuriyām mahāma-
 31 nāḥ || 16 || nivāsam akaiōd iājā rājyan dharmēna pālayan | ta-
 32 taś Chavappa-bhūpālāḥ rājyam chakrē sudhāmīkah || 17 || pitur ma-
 33 tum yatīa chakīē śrīmān Chinna Chavappaiāt | Vēdavidbhyah śrō-
 34 triyēbhyah vidvadbhyaścha mudāsadā || 18 || kritvāgrahā-
 35 rān bahusāḥ prādāt san nripasattamah | tiētāgnaya iva
 36 spashtam Vijayīndra yatisvarah || 19 || Tātāchāryō Vaiṣṇavā-
 37 giyah sarva śāstra visāradah || Śaivādvaitaika sāmbrājyah
 38 śrīman Appayadīkṣitah || 20 || yasvabhūyām matam svam
 39 svam sthāpayamtaḥ sthītāstrayah | sa śī Chavappabhūpālāḥ dā-
 40 nāchchita suiadiumah || 21 || ganitē Śaka samppattēḥ nētiā-bāna-
 41 śatēmdunā | Vikramābdēḥ Kārtīkyām Kumbhaghōna ma-
 42 hā sthālē || 22 || chamdiōparāga samayē vidvājñāna virājītē ||
 43 Kavēra-kanyā vimalatatē dāna samusphukah || 23 || śrīmat pa-
 44 ramahamsākhyā parivrādīśatājushām || padavākya pra-
 45 mānābdhi pārinānām nīamkuśam || 24 || śrīmad Vaiṣṇava
 46 siddhāmta sthāpanāchāryatājushām | Rāmachandra-padām-
 47 bhōja-pūjakānām mudā sadā || 25 || Raghunamdana śishya
 48 śrī Suiēndrākhyā tapasvinām | nījāmtēvāsinē Madhva-si-
 49 ddhāmtāthōpadēsinē || 26 || Vijayīndra yatīndrāya bhā-

II-A—

- 50 ryā bamdhusamanvitah || mantribhir dēśatatvajñaiḥ
 51 purōhitapurōgamaiḥ || 27 || mathē nityāmnadānā-
 52 rtham dipāittham Rāmasamnidhau | prāchīna svīya bhūpānām
 53 anēka-sukritāptayē || 28 || putīa pautīa prapautiādi iā-
 54 jānām rājyavridhayē | Māyūadēsē vīkhyātē Śīra
 55 nādōr adha sthitam || 29 || Kōkyūru samjñīkam grāmam Gūllū-
 56 rumcha dvitīyakam | Pallam Raghupa Katlēcha yēvam grāma

57. chatushtayam || 30 || nidhnikshêpa pāshāna siddha sādhyā ja-
 58. lānvitam | akshināgāmi samyuktam bahubhōgyam
 59. sabhūruham || 31 || sishya prāśishya sambhōga yōgyam
 60. vinimayōchitam | dānārdha dharma vikṛiti yōgya bhā-
 61. gya samanvitam || 32 || bhūyasē śīēyasē prādāt sahi-
 62. ranyōda dhārayayā | atha grāmasya bhū samkhyā likhyate
 63. lēkhakōktitah || 33 || lōkasamkhyāpadamitah gananē ya-
 64. trakāranam | damdas tēnaiva Kokyūōi ashtāvimsati vē |
 65. likā || 34 || Gūlūrōś chāpi gananē chatu vimsa-
 66. ti vēlikā | tathā Raghupatēh Katlevallayōr ubha-
 67. yōrapī || 35 || prōktā taddēśa tatvajnaih bhūrēkāda-
 68. śavēlikā | grāmānām chaturāmēvam tri shashti vē-
 69. likā smritā || 36 || yēvam kritātu bhūsamkhyā dhānya
 70. samkhyā pralikhya | Kokyūrōr navasāhasram karsha
 71. kāya samanvitam || 37 || Gullūrōi ashtasāhasram

II-B—

72. bhūmisāra samunnatam || Vallēsahasram dhānyasya
 73. sārhadvaya śatādhikam || 38 || sahasram Rāmaka
 74. llyākhyē sārhasapta śatādhikam | yēvam vimśati sāhasrī
 75. dhānya samkhyā prakūtītā || 39 || yēvam Chavappa bhūpā-
 76. lah prādāt grāma chatushtayam | sī Rāmapūjākāle sa-
 77. nmanasā nripasattamah || 40 || ślōkāh patrādīma ślōka-
 78. m ārabhya gananēkrite | tānbrapatiētia samtyēka chatvārimśa svahā-
 munā || 41 ||
 79. || śrī Rāja Gōpāla
 80. śrī Kumbhaghōna samvāsi Kumbhalīnga tanūbhavaḥ || Sa-
 81. bhāpates sukuśalah vyālikhattāmbraśāsanam || svadattā
 82. dvigunam punyam paradattānupālanam || paradattāpa-
 83. hāreṇa svadattam nishpalam bhavēt || 1 || svadattām paradattām
 84. vā yōharēta vasumdhārām | shashthi varsha sahasrāni
 85. viśthāyam jayatē krimih || 2 || dānapālanayōr ma-
 86. dhyē dānāchhchhrēyōnupālanam | dānās svargam avā-
 87. pnōti pālanād Achchutam padam || 3 ||

Note.

This and the following two inscriptions received from the same Rāghavēndra-
 svāmi matt of Nanjungūd relate to the Nāyakas of Tanjore. The present record
 registers a grant by Chavappa, the donee being Vijavēndra-yati. Chavappa has
 already been referred to in the inscription No. 23 when speaking of Vijayanagar king
 Śrī Ranga-Raya I. He is there spoken of as a moon to the ocean Thimmapa. The
 latter was perhaps the progenitor of the family.

The plates are two in number, each measuring 10½" by 8½". The writing is in
 Telugu characters, the language being Sanskrit throughout. The date of the record is
 1580 A.D. After invocation of Śambhu and the Boar incarnation of Vishṇu the
 inscription gives the genealogy of Chavappa thus —From the foot of Vishṇu—from
 which the whole world, animate and inanimate, and the holy Gangā, the mother of
 the world, arose, by contact with whose dust the rock was transformed into the
 sage's wife (Ahalyā), by meditating on which India and Bali obtained sovereignty.

by which (the demon) Śakata was destroyed, and whose beautiful mark is seen even now on the body of the cobra—sprang the fourth *varṇa* in which arose kings endowed with prowess, liberality, modesty and other virtues, devoted to the service of the twice born (*dvijas*) and entitled to a knowledge of the *tantras*. In that *varṇa* was born the valiant Dēva-Rāja who became the minister of Krishna-Rāja. He pleased Krishna-Rāja by his victory in battle over the Gajapati king Pratāpa-Rudra and by his capture of his favourite fort, Udayagiri and obtained from him a white parasol and other royal insignia. His son by Mangāmbikā was Chinna-Rāja, who became the minister of Rāma-Rāja, son-in-law of Krishna-Rāja. He had two sons, Chavappa and Chinna-Chavappa. By order of Rāma-Rāja, Chinna-Rāja subjugated the Drāvīda kings as far as Sētu and made Tanjāpuri his residence. He was succeeded by Chavappa, whom his younger brother Chinna-Chavappa regarded as his father. We are then told that Chavappa was a great patron of learning. He bestowed several agrahāras on scholars, *śrōtrīyas* and men versed in the Vēdas. Like the three sacred fires, the lord of ascetics Vijāyindra, the leader of the Vaiṣṇavas, proficient in all the *śāstrīyas*, Tātāchārya and the sole emperor of the Śaivādvaita Appaya dīkshita used to meet together at his court to establish the doctrines of their respective schools of philosophy. Then the inscription records that on the occasion of a lunar eclipse in the month of Kārtika of the year Vikrama corresponding to the Śaka year reckoned by the eyes, a hundred arrows and the moon (1502), on the bank of the Kāvērī at Kumbhaghōṇa, the chief granted, at the time of the worship of the god Rāma, with all the usual rights, for the welfare of his ancestors, himself and posterity, four villages, namely, Kokyūru, Gūllūru, Palla and Raghupakatle, situated in Sīranīdu of Mayūra dēśa, to the expounder of the Madhva-siddhānta Vijāyindrayatindra, disciple of the *paramahansa-parivrājakāchārya*, *padavāhya pramā-nābhi-pārīṇa*, *Vaiṣṇava-siddhānta-sthāpanāchārya*, worshipper of the lotus feet of the god Rāmachandīa, Suiēndīa, who was the disciple of Raghunandana, in order to provide for daily gifts of food and lamps for the god Rāma in the matha. Then follow details of the lands and their produce. As measured by a pole of 14 feet (*lōka-sankhyā-padamita-danda*), 28 *vēlikas* in Kokyūru, 24 in Gūllūru, and 11 in both Palla and Raghupakatle, total 63 *vēlikas*. As regards produce, no measure is given, but merely figures. For the first village 9,000, including the portion of the cultivator; for the second 8,000, for the third 1,250, and for the fourth 1,750. Total 20,000. The number of verses in the grant is given as 41. Here follow a carving of the boat and the chief's signature—*Śrī Rājagōpāla*. The engraver was Sabhāpati of Kumbhaghōṇa, son of Kumbhalinga. The record closes with three usual final verses.

This record is of considerable interest as it furnishes the valuable information that the three eminent scholars Vijāyindra, Tātāchārya and Appayya-dīkshita, worthy representatives of the three schools of Philosophy, were contemporaries and flourished at the close of the 16th century. Vijāyindra is said to have vanquished an Ayya at Kumbhakōṇam and to have taken possession of his matha. He wrote 104 works and died at Kumbhakōṇam. Tātāchārya may be identical with his namesake who is mentioned along with Śrī-Ranga-Rāya I in a Mēlkōte inscription (Report for 1907, para 50), and who is said to have been the family guru of Venkatapatirāya I and to have anointed him to the throne (Report for 1910, para 101, and E C, XII, Chiknāyakanhalli 39). We know from the works of Appayya-dīkshita that he enjoyed the patronage of several

rulers He wrote his *Kuvalayānanda* at the instance of the Vijayanagar king Venkatapathāya I, his commentary on the *Yādavābhyudaya* at the instance of Chinna-Timma, son of Timma-Rāja and grandson of Rāma-Rāja, and his *Śivārka-maṇḍīpikā* at the instance of Chinna Bomma The last was a ruler of Vēlūr during the reign of Tirumala-Rāya I His father was Chinna Vira and his son Linga (Ep. Ind IV, 271) Chinna Timma was the elder brother of Pāpa-Timmayyadēva-mahārāja, son of Rāma-Rāja-Timma-Rāja, mentioned as making a grant at Bollarai, Cuddapa District, during the reign of Sadāsiva-Rāya (Sewell's *Antiquities*, I, 124) He was the ruler of Chandiagiri kingdom (see also *Annual Report of the Archaeological Survey of India* for 1908-09, 201, *Lives of Telugu Poets*, 241) The present inscription adds to the list of his patrons Chavappa of Tanjore This chief's son Achyutappa Nāyaka is mentioned as a donor in No. 97 of *South Indian Inscriptions* (Vol II, Part IV, p 499) and as making a grant in 1596 to one Dikshitar Ayyan (? Appayya-dikshitar) on p 60 of the M. E. R for 1905

27

Eighth copper plate record in the same matt
Telugu characters and Sanskrit language. Two plates.

Size 11"×8½".

ಅದೇ ಮರದಲ್ಲರವ ಎಂಟನೆಯ ತಾಮ್ರಶಾಸನ
೨ ಹಲಗೆಗಳು, ತೆಲುಗುಕ್ಷರ, ಪ್ರಮಾಣ ೧೧"×೮½".

(1ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ||
2. ಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||೧|| ಹರೇರ್ಲೀ
4. ಲಾವರಾಹಸ್ಯ ದಂಪತ್ಯಾದಂಢಸ್ವಪಾತುಮಃ ||
5. ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರ ಧಾತ್ರೀಭತ್ತ್ರಿಯಂ ದ
6. ಧೌ ||೨|| ಯಸ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ಸಂಭೂತಂ ಜ
7. ಗದಂಜನಾ | ಯತೋಗಂಗಾಜಗನ್ಮತಾ ಸಂಭೂ
8. ತಾಲೋಕಪಾವಿನೀ |೩|| ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂ
9. ತಾ ಶಿಲಾಸಮಭವನ್ಮನೇಃ || ಯದಂಘ್ರಿಗಣನೇನೈ
10. ವ ಮರುತ್ಯಾ ರಾಜ್ಯಮಾಪಚ ||೪|| ಬಲಃ ಪಾತಾಳ ನಾಂ
11. ಬ್ರಾಹ್ಮಂ ಶಕಚೋಯೇನಸೂದಿತಃ | ಯದಂಘ್ರ್ಯಂ ಕೋ ಭೋ
12. ಗಿ ಭೋಗೇ ದೃಶ್ಯತೇದ್ಯಾಪಿ ಸುಂದರಃ ||೫|| ತನ್ಮಾಸ್ಥಾಮಭ
13. ವದ್ವರ್ಣಸ್ತುರೀಯಃ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರತಾಸ್ತತ್ರ
14. ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ ||೬|| ಭೂಪಾಲಾಃ ಬಲುಸಂಜಾತಾಃ
15. ಶೌರ್ಯಾದಾರ್ಯಗುಣಾನ್ವಿತಾಃ || ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂತಾಃ
16. ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ ||೭|| ತದ್ವರ್ನೇ ದೇವರಾಜಾಃ ಬಹು
17. ದಾಹುಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯಃ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಭೂವರಿ
18. ಪು ಮರ್ದನಃ ||೮|| ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂಜಿತ್ವಾಯ ಆ
19. ಹವೇ || ಅಕ್ರಮ್ಯೋದಯಶೀಲಾಃ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ||೯||
20. ತತ್ತಾದೃಗ್ವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಜಮತೋಷಯತ್ | ಶ್ವೇತಭ
21. ತ್ರಾದಿಮಂ ರಾಜಚಿನ್ದಂ ಯಸ್ಮೈ ಪ್ರದತ್ತವಾ ||೧೦|| ಸ್ಯಃ ಕಾ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)——

- 22 ಮಿನೀಂ ಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತೀಂ ಶ್ರೀದೇವರಾಜತಿಲಕೋ ನವನೀರಜಾ
- 23 ಕ್ಷೀಂ | ಕಲ್ಯಾಣಿನೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿ ಕನ್ಯಾಂ ಮಂಗಾಂಬಿಕಾಮುದವಹದ್ವಹು
- 24 ಮಾನತೀಲಾಂ | ೧೧ || ತಸ್ಯಾಂ ತಪೋಭಿರಧಿಕೈರುದಭೂದ್ಯಶಸ್ವೀ ಶ್ರೀಚಿನ್ನರಾಜ
- 25 ನೃಪತಿಃ ಬಲುದೇವರಾಜಾತ್ || ಶ್ರೀರಾಮರಾಜನೃಪತೇಃ ಕಿಲಕೃಷ್ಣರಾ
- 26 ಜ ಜಾಮಾತುರಗ್ರ್ಯಮಹಿಮಾ ಸ ಬಭೂವ ಮಂತ್ರೀ || ೧೨ || ಜಗ
27. ದ್ವಿಬಾಹುತ ಶೌರ್ಯಸ್ಯ ಚಿನ್ನರಾಜಮಹೀಪತೇಃ || ಬ್ರಂಹಣ್ಯಃ ಕೀರ್ತಿ
28. ಮಾರ್ ಚೇಷ್ಟಃ ಜಜ್ಞೇ ಚವ್ಯಪ್ಪನಾಯಕಃ || ೧೩ || ಅದ್ವಿತೀಯೋದ್ವಿತೀ
- 29 ಯಶ್ಚ ಶ್ರೀಮಾರ್ ಚಿನ್ನಚವಪ್ರಭುಃ | ಮೌಳಿರತ್ನಂ ಮಹೀಪಾನಾಂ ಸಂ
- 30 ಜಾತಃ ಕುಲನಾಯಕಃ || ೧೪ || ಸಚಿನ್ನರಾಜಭೂಪಾಲೋ ರಾಮ
- 31 ರಾಜಾಜ್ಞಯಾಭೃತಂ | ಪ್ರಚಂಡತರದೋರ್ಧಂಡ ಬಂಡಿತಾ
- 32 ರಾತಿ ಮಂಡಲಃ || ೧೫ || ಆ ಸೇತೋಃ ದ್ರಾವಿಡಾರ್ ಭೂಮಿಪಾಲಾರ್
- 33 ಚಕ್ರೇ ವಶೇ ಸ್ವಯಂ | ರಾಮರಾಜಾಜ್ಞಯೈವಾರ್ಯಂ ತಂಜಾ
- 34 ಪುರ್ಯಾಂ ಮಹಾ ಮನಾಃ || ೧೬ || ನಿವಾಸ ಮಕರೋದ್ರಾಜಾ ರಾ
35. ಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯ್ || ತತಶ್ಚವಪ್ಪಭೂಪಾಲಃ ರಾಜ್ಯಂ ಚ
- 36 ಕ್ರೇ ಸುಧಾರ್ಮಿಕಃ || ೧೭ || ಪಿತುರ್ಮತಿಂ ಯತ್ರಚಕ್ರೇ ಶ್ರೀಮಾರ್ ಚಿನ್ನ
- 37 ಚವಪ್ರರಾಟ್ || ಸೋಯಂ ಚವಪ್ಪಭೂಪಾಲಃ ರಾಜ್ಯಂ ದ
- 38 ತ್ವಾನುಜಾಯಮೈ || ೧೮ || ಕುಂಭ ಘೋಣೇ ಸ್ವಯಂ ರಾಜಾ ವಾ
39. ಸಂಚಕ್ರೇ ತಪಶ್ಚರಣ || ಶ್ರೀಮಾರ್ ಚಿನ್ನಚವಪ್ಪಾಖ್ಯಮಹೀಪಾ
- 40 ರೋತಿಧಾರ್ಮಿಕಃ || ೧೯ || ಬಲಭದ್ರಾತ್ಯಪ್ಪ ಇವ ರರಾಜ
- 41 ಬಹುಭಿರ್ಗುಣೈಃ || ದಕ್ಷಿಣದ್ವಾರಕಾವಾಸೀ ಶ್ರೀಕೃಷ್ಣಶರ
- 42 ಣೋಭವತು || ೨೦ || ಸ ಶ್ರೀ ಚಿನ್ನಚವಪ್ಪಾಖ್ಯ ಮಹೀಪತಿ
- 43 ಲಕಸ್ವಯಂ | ರಿತ್ವಗ್ನಿಬಾಣ ಭೂಸಂಖ್ಯಾ ಗಣಿತೇ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)——

44. | ಶಕಜನ್ಮನಾ || ೨೧ || ಅನಂದವಸ್ಥರೇ ರಾಮ
- 45 ನವಮ್ಯಾಂ ಹೃಪ್ಪಮಾನನಃ || ರಾಮಾಭಿಷೇ
- 46 ಕ ಸಮಯೇ ಶ್ರೀರಾಮ ಪ್ಯಾಸ ಸಂನ್ನಿಧಾ || ೨೨ ||
- 47 ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಡಿ ಶತಾ
- 48 ಜುಷಾಂ || ಪದವಾಕ್ಯ ಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾ
- 49 ನಾಂ ನಿರಂಕುಶಂ || ೨೩ || ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ
- 50 ಸ್ಥಾಪನಾಚಾರ್ಯ ತಾಜುಷಾಂ || ರಾಮಚಂದ್ರಪದಾಂ
- 51 ಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ || ೨೪ || ರಘು
- 52 ನಂದನ ಶಿಷ್ಯ ಶ್ರೀ ಸುರೇಂದ್ರಾಖ್ಯತಪಸ್ವಿನಾಂ ||
- 53 ನಿಜಾಂತೇ ವಾಸಿನೇ ಮಧ್ಯ ಸಿದ್ಧಾಂತಾದ್ವೋಪದೇ
- 54 ಶಿನೇ || ೨೫ || ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಾಯ ವಿಜ
- 55 ಯೀಂದ್ರಾಖ್ಯ ಯೋಗಿನೇ || ಮಠೇ ನಿತ್ಯಾನ್ನ ದಾನಾ
- 56 ಧಂ ರಾಮಚಂದ್ರಾರ್ಚನಾಯಚ || ೨೬ || ತಂಜಾ
- 57 ಪುರ ಮಹಾದೇಶೇ ಗ್ರಾಮೇ ಜನಪದೇವಿಚ || ಸರ್ವ
- 58 ತ್ರ ಪ್ರೀಹಯೋಯತ್ರ ತತ್ರ ತತ್ರ ತತೇ ಕಲೇ || ೨೭ ||
- 59 ಕರ್ಷಕಾಯ ಸಮಾಯುಕ್ತೇ ಕಚ್ಚಾಟಾ ಶೇ
- 60 ಟ ಮಾನತಃ || ಯೇಕಂ ಮಾನಂ ಸಮಾಕಲ್ಪ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)——

61. ವ್ರಿತ್ತಿಮಾಚಂದ್ರತಾರಕಾಂ ||೨೮|| ಮಂತ್ರಿಭಿರ್ವಿಬು
62. ಧೈಸ್ಸಾರ್ಥಂ ಭಾರ್ಯಾಬಂಧುಸಮನ್ವಿತಃ | ಭೂಯ
63. ಸೇ ಶ್ರೇಯಸೇ ಪ್ರಾದಾತ್ ಸಹಿರಣ್ಯೋದಧಾರಯಾ
64. ||೨೯|| ಶ್ಲೋಕಾಃ ಪತ್ರಾದಿಮಶ್ಲೋಕಮಾರಭ್ಯಗಣಸೇ ಕೃ
65. ತೇ|| ವಿದ್ಯಂತೇ ತಾಂಬ್ರಪತ್ರೇ ಸ್ಮಿತ್ ತ್ರಿಂಶತ್ಕಿಲ ಸಹಾ
66. ಮುನಾ ||೩೦||

(ಇಲ್ಲಿ ವರಾಹರೂಪುಗಳಿವೆ)

|| ಶ್ರೀ ರಾಜಗೋಪಾಲ ||

67. ಮನ್ನಾರಗುಡಿ ಸಂಪಾಸೀ ರಾಜಗೋಪತನೂಭವಃ ||
68. ತ್ಯಾಗರಾಜೋತ್ಥಿನಿಪುಣಃ ವ್ಯಾಲಿಖ ತಾಂಬ್ರಶಾಸ
69. ನಂ|| ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛೇದೋನುಪಾ
70. ಲನಂ|| ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂ
71. ಪದಂ ||೧|| ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತು ಸ್ಥಿಪಾ
72. ಣಾಂ ಕಾಲೇ ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ವಿಃ || ಸರ್ವಾ
73. ಸೇತಾಃ ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾಃ ಭೂಯೋ ಬೂ
74. ಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ ||೨||

I-A—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ||
2. ಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕನಗರಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||೧|| ಹರೇಲಿ
4. ಲಾವರಾಹಸ್ಯ ದಂಭಾದಂಜಸ್ಸಪಾತುಃ ||
5. ಹೇಮಾದ್ರಿಕಲಶಾ ಯತ್ರ ಧಾತ್ರಿ ಚತ್ರಾಶ್ರಯಂ ದ
6. ಧೌ ||೨|| ಯಸ್ಮಾಚ್ಚರಾಚರಂ ಸರ್ವಂ ಸಂಭೂತಂ ಜ
7. ಗದಂಜಸಾ | ಯತೋಗಂಗಾಜಗನ್ಮಾತಾ ಸಂಭು
8. ತಾಲೋಕಪಾರ್ವಿನಿ ||೩|| ಯದ್ರಜಃ ಸಂಗತಃ ಕಾಂ
9. ತಾ ಶಿಲಾಸಮಭವನ್ಮುನೇಃ ಯದಂಭಿಗಣನೇನೈ
10. ವ ಮರುತ್ವಾನ್ ರಾಜ್ಯ ಮಾಪಚ || ೪ || ಬಲಿಃ ಪಾತಾಳ ಸಾಂ
11. ಬ್ರಾಹ್ಮಣಂ ಶಕಟೋನಸೂದಿತಃ | ಯದಂ ಬ್ರಹ್ಮ ಕೋ ಭೋ
12. ಗಿ ಭೋಗೇ ದೃಶ್ಯತೇ ಯಾಪಿ ಸುಂದರ || ೫ || ತಸ್ಮಾಸ್ತಾಮಮ
13. ವದ್ವರ್ಣಸ್ತುರೀಯ ಧರ್ಮಸಂಕುಲಃ || ಸದಾಚಾರರನಾಸ್ತತ್ರ
14. ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ | ೬ || ಭೂಪಾಲಾಃ ಖಲುಸಂಜಾತಾಃ
15. ಶೌರ್ಯೈರ್ದಾರ್ಯ ಗುಣಾನ್ವಿತಾಃ || ವಿನಿತಾಃ ಶಿಕ್ಷಿತಾಃ ಶಾಂತಾಃ
16. ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ || ೭ || ತದ್ವರ್ಣೇ ದೇವರಾಜಾಃ ಬಹು
17. ಬಾಹುಪರಾಕ್ರಮಃ || ಅಮಾತ್ಯ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಭೂವ ರಿ
18. ಪು ಮರ್ದನಃ || ೮ || ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂ ಜಿತ್ವಾ ಯ ಆ
19. ಹವೇ || ಆಕ್ರಮ್ಯೋದಯಶಿಲಾಃ ದುರ್ಗಗಜಪತೇಃ ಪ್ರಿಯಂ || ೯ ||
20. ತತ್ತಾಹಗ್ವಿಜಯಂ ಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಜಮತೋಷಯತ್ | ಶ್ವೇತ ಚ
21. ತ್ರಾಧಿಮಂ ರಾಜಾಚಿಹ್ನಂ ಯಸ್ಮೈ ಪ್ರದತ್ತವಾನ್ || ೧೦ || ಸ್ವಃ ಕಾ

I-B—

22. ಮಿನೀ ಸ್ವತನುಕಾಂತಿಭಿರಾಕ್ಷಿಪಂತೀ ಶ್ರೀದೇವರಾಜತಲಿಕೋನವನೀರಜಾ

23. क्षीं । कल्याणिनीं कमलनाभ इवाब्धि कन्यां मंगांबिकामुद वहद्वहु
 24. मानशीलां । ११ ॥ तस्यां तपोभिरधिकैरुदभूद्यशस्वी श्रीचिन्नराज
 25. नृपतिः खलुदेवराजात् ॥ श्रीरामराजनृपतेः किल कृष्णरा
 26. ज जामातुरग्र्य महिमा सबभूवमन्त्री ॥ १२ ॥ जग
 27. द्विख्यात शौर्यस्य चिन्नराजमहीपतेः ॥ ब्रह्मण्यः कीर्ति
 28. मान् चेष्टः जज्ञे चव्वप्पनायकः ॥ १३ ॥ अद्वितीयोद्विती
 29. यश्च श्रीमान् चिन्नचवप्रभुः । मौलिरत्नं महीपानां सं
 30. जातः कुलनायकः ॥ १४ ॥ सचिन्न राजभूपालो राम
 31. राजाज्ञयाभृशं । प्रचंडतर दोर्दंड खंडिता
 32. रातिमण्डलः ॥ १५ ॥ आसेतोः द्राविडान् भूमिपालान्
 33. चक्रे वज्ञे स्वयं । रामराजाज्ञयैवायं तंजा
 34. पुर्यां महामनाः ॥ १६ ॥ निवासमकरोद्राजा रा
 35. ज्यं धर्मेण पालयन् ॥ ततश्चवप्पभूपालः राज्यं च
 36. क्रेसुधार्मिकः । १७ ॥ पितुर्मर्ति यत्र चक्रे श्रीमान् चिन्न
 37. चवप्पराट् ॥ सोयं चवप्पभूपालः राज्यं द
 38. त्वानुजायवै ॥ १८ ॥ कुंभघोणे स्वयंराजा वा
 39. संचक्रे तपश्चरन् ॥ श्रीमान् चिन्नचवप्पाख्य महीपा
 40. लोतिधार्मिकः । १९ ॥ बलभद्रात्कृष्ण इव रराज
 41. बहुभिर्गुणैः ॥ दक्षिणद्वारकावासी श्रीकृष्णशर
 42. णोभवतु ॥ २० ॥ सश्रीचिन्नचवप्पाख्य महीपति
 43. लकस्वयं । रित्वाग्निबाण भूसंख्या गणिते

II-A—

44. । शकजन्मना । २१ ॥ आनंदवस्फरे राम
 45. नवम्यां हृष्टमानसः ॥ रामाभिषेक
 46. क समये श्रीराम व्याससंन्निधौ ॥ २२ ॥
 47. श्रीमत्परमहंसाख्यपरिब्राडि शता
 48. जुषां ॥ पदवाक्यप्रमाणाब्धिपारीणा
 49. नां निरंकुशं ॥ २३ ॥ श्रीमद्वैष्णवसिद्धांत
 50. स्थापनाचार्यताजुषां ॥ रामचंद्रपदां
 51. भोजपूजकानां मुदासदा ॥ २४ ॥ रघु
 52. नंदनशिष्य श्री सुरेंद्राख्यतपस्विना ॥
 53. निजांते वासिने मध्वसिद्धांताद्धोपदे
 54. शिने ॥ २५ ॥ सर्वतंत्रस्वतंत्राय विज
 55. यीद्राख्ययोगिने ॥ मठे नित्यान्नदाना
 56. र्थं रामचंद्रार्चनायच । २६ ॥ तंजा
 57. पुरमहादेशे ग्रामेजनपदे पिच ॥ सर्व
 58. त्र ब्रीहयोयत्र तत्रतत्र शते कले ॥ २७ ॥
 59. कर्षकायसमायुक्ते कच्चादाशे
 60. ट मानतः ॥ यैकमानं समाकल्प्य

II-B—

61. वित्तिमाचंद्रतारकां ॥ २८ ॥ मंत्रिभिर्विबु
 62. धैस्सार्धं भार्याबंधुसमान्वितः । भूय

63. से श्रेयसे प्रादात् सहिरण्योद्धारया
 64. २९॥ श्लोकाः पत्रादिमश्लोकमारभ्यगणने कृ
 65. ते ॥ विद्यंते तांब्रपत्रेस्मिन् त्रिंशत्किलसहा
 66. मुना ॥ ३० ॥

श्रीराजगोपाल

67. मन्त्रारगुडिसंवासी राजगोपतनूभवः ॥
 68. त्यागराजोतिनिपुणः व्यालिखतांब्रशास
 69. नं ॥ दानपालनयोर्मध्ये दानाच्छ्रेयोनुपा
 70. लनं ॥ दानास्वर्गमवाप्नोति पालनादद्भुतं
 71. पदं ॥ १ ॥ सामान्योयं धर्मसेतुर्निष्पा
 72. णां काले काले पालनीय्यो भवद्भिः ॥ सर्वा
 73. नेतान् भाविनः पार्थिवैर्द्रान् भूयो भू
 74. यो याचते रामचंद्रः ॥ २ ॥

Translation

I-A—

1. namas-tunga śiraś-chumbi chamdra ॥
2. chāmara-chāravê ॥ tiai-lôkya nagaiāmbha
3. mūla-stambhāya Sambhavê ॥ 1 ॥ Haiçi li-
4. lā-Varāhasya damshtrā damdas-sapātuvah ॥
5. Hēmādī kalasā yatīa dhātrī chhtra śīyam da-
6. dhau ॥ 2 ॥ yasmāch-charācharām sarvam sambhūtam ja-
7. gadamjasa ॥ yatō Gamgā jaganmātā sambhū-
8. tā lōkapāvinī ॥ 3 ॥ yadrajah samgatah kām-
9. tā śīlasam abhavan munēh ॥ yadamghri gananēnai-
10. va Marutvān rājyamāpacha ॥ 4 ॥ Bahi pātāla sām-
11. brājyam Śakatō yēna sūditah ॥ yadamghryamkō bhō-
12. gi-bhōgē drīsyatōdyāpi sumdarah ॥ 5 ॥ tasmāschhām-abha-
13. vad-varnas-turīyyah dhaima samkulah ॥ sadāchāraratās-tatra
14. dvīa-śēvā-parāyanāh ॥ 6 ॥ bhūpālāh khalu samjātāh
15. śauryaudārya-guṇānvitāh ॥ vinitāh śikshitah śāmtāh
16. tatrajñānēdhikāināh ॥ 7 ॥ tadvarnē Dēvarājākyah bahu-
17. bāhu-parākīmanah ॥ amātyah krishnarājasya babhūva ri-
18. pumardanah ॥ 8 ॥ Pratāpa Rudra mattēbhapatim jtvāya ā-
19. havē ॥ ākrāmy-Ndaya-śīlākhyam durgam Gajapatēh piyam ॥ 9 ॥
20. tat tādrigvijayam prāpya krishnarājam atōshayat ॥ śvēta-chha-
21. trādīmam rāja-chinham yasmai-pradattavān ॥ 10 ॥ svahkâ-

I-B—

22. munīm svatanu kāmṭibhu-ākshīpamtīm śrī Dēvarāja tilakōnavanīrajā-
23. kshīm ॥ kalyānīm Kamalanābha ivābdbhī kanyām Mangāmbikā muda-
24. vāhad bahu māna śīlām ॥ 11 ॥ tasyām tapōbhu adhikau udabhūd yaśasvi śrī
Chinnarāja
25. nripatīh khalu Dēvarājāt ॥ śrī Rāmarāja nripatēh kila Krishnarā-
26. ja-jāmātui agīya-mahimā sa babhūva mamtrī ॥ 12 ॥ jaga-
27. d vikhyāta sauryasya Chinnarājamahīpatēh ॥ bīamhanya kīrti-
28. mān chēshtah jajñē Chavvappanāyakah ॥ 13 ॥ advitīyō dvitī-

- 29 yaścha śrīmān Chinna-Ehavapiabhuh ! mauli ratnam mahîpānām sam-
 30. jātah kulanāyakah || 14 || sa Chinna-Ājabhūpālō Rāma
 31 rājājñayābhriśam ! prachamdataa dōrdamda khamditā-
 32 iāti mamdalah || 15 || āsētōh Diāvidān bhūmipālām
 33 chakrē vaśēs vāyam ! Rāma-Ājājñayaivāyam Tamjā-
 34. puiyām mahāmanāh || 16 || nivāsam akarōd rājā rā-
 35. jyam dharmēna pālayan || tataś Chavappa bhūpālāh rājyam cha-
 36. krē sudhārmikah || 17 || pitumatim yatia chakrē śrīman Chinna
 37. Chavapparāt || sōyam Chavappa bhūpālāh rājyam da-
 38 tvānujāya vai || 18 || Kumbhaghōnē svayam rājā vā-
 39 sam chakrē tapaścharan || śrīmān Chinna Chavappākhyā mahîpā-
 40. lōtidhārmikah || 19 || Balabhadrāt Krishna iva rārāja
 41 bahubhū-gunaih || dakshina Dvāiakāvāsī śrī Krishna sara-
 42 nō bhavatu || 20 || sa śrī Chinna Chavappākhyā mahîpati-
 43 laka svayam ! itv-agni-bāna-bhū-samkhyā ganitē

II-A—

- 44 ! Sakajanmanā || 21 || Ānamdavasvairē Rāma
 45 navamyām hrishamānasah || Rāmābhishē-
 46 ka samayē śrī Rāma-Vyāsa samnidhan || 22 ||
 47 śrīmat parāmahamsākhyā parivādīsātā-
 48 jushām || padavākyapramānābdbhī pārinā
 49 nām namkuśam || 23 || śrīmad Vaishnavasiddhānta
 50 sthāpanāchāya-tājushām || Rāmachandrapadām-
 51 bhōja pujakānām mudāsadā || 24 || Raghu-
 52 namdana śishya śrī Suiēndrākhyā tapasvinām ||
 53 mjamtēvasinē Madhva siddhāntārththōpadc-
 54 śinē || 25 || saivatamtia svatamtia Vija-
 55 yīndrākhyā-yōginē || mathē nityānna dānā-
 56 itham Rāmachamdrāchanāya cha || 26 || Tamjā-
 57 pua mahādēsē grāmē janapadēpi cha || sarva-
 58 tra vihayō yatia tatra tatra satē kalē || 27 ||
 59 kaishakāya samāyuktē kachchāttāsē-
 60 tamānatah || vēkam mānam samākalpya

II-B—

- 61 vrittim āchandra tārakām || 28 || mamtribhir vibu-
 62 dhais sārddham bhāyā bāndhu samanvitah || bhūya-
 63 sē śiēyasē prādāt sahiranyōda dhārayā
 64 29 || ślōkāh patirādima slōkam ārabhya ganānē kri-
 65 tē || vidyamtē tāmbra-patrēsmin timsatkila saha
 66. munā || 30

śrī Rāja Gōpāla

- 67 Mannāragudi samvāsi Raja gōpa-tanūbhavah ||
 68 Tyāga-Ājōtinipunah vyālikha tāmbra śāsa-
 69. nam || dānapālanayōi madhyē dānāchchhrēyōnupā-
 70 lanam || dānāsvargamavāpnōti pālanād achchutam
 71 padam || sāmānyōyam dharmā sētu nripā-
 72 nām kālē kālē pālanīyyō bhavadbhuh || saivā-
 73 n ētān bhāvinah pāthivēndriān bhūyō bhū-
 74 yō yāchatē Rāmachandrah || 2 ||

Note

This and the following record belong to the reign of Chinna Chavappa younger brother of Chavappa of the previous inscription. Both are in Sanskrit and engraved in Telugu characters, both are dated in 1614 A D and are mostly identical in contents with the previous grant of Chavappa. The present grant consists of two plates each measuring 11" by 8½". After giving the genealogy down to Chavappa, the record tells us that making over the sovereignty to his younger brother, Chavappa resided at Kumbhaghōna and engaged himself in religious austerities. Chinna Chavappa took up his residence at Dakshina-Dvārikā (Mannārgudi) and became a great devotee of the god Krishna of that place. On the Rāma-Navami day of the year Ānanda corresponding to the Śaka year reckoned by the seasons, the fires, the arrows and the earth (1536), in the presence of Rāma-Vyāsa, at the time of the *abhishēka* or anointment of the god Rāma, he made a grant to the expounder of the Mādhyā-siddhānta, Vijayindra-yatindia, disciple of (with the same titles as in previous record) Suiēndra, who was the disciple of Raghunandana, in order to provide for daily gifts of food and the worship of the god Rāma in the matha. The grant consisted of one *vitti* of good rice lands selected in the rural and urban parts of Tanjā-pura-dēsa. The number of verses is given as 30. The engraver was Tyāgaiāja of Mannārgudi, son of Rājagōpāla. After the stanza giving the number of verses, occur two figures of the boar and the signature—*Srī Rājagōpāla*. An epigraph of this chief at Tiruvannāmalai is noticed on page 61 of the *Madras Epigraphical Report* for 1905.

28

Ninth copper plate record in the same matt

Telugu characters and Sanskrit language 3 plates.

Size 10¾" × 8¾"

ಅದೇ ಮರದಲ್ಲಿರುವ ಒಂಬತ್ತನೆಯ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ ೧೦¾" × ೮¾"

ತೆಲುಗುಕ್ಷರ . ೩ ಹಲಗೆಗಳು

ಶ್ರೀ

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)——

- 1 ನಮಸ್ತುಂಗ ಶಿರಚ್ಚುಂಜ್ವಲ ಚಂದ್ರಚಾಪುರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾ
- 2 ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಹರೇರ್ಲಲಾವರಾಹಸ್ಯ ದಂ
- 3 ನ್ಯಾದಂಡಸ್ತಪಾತುವಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ಧಾತ್ರೀಭತ್ತ್ರಿಯ
- 4 ದಧೌ | ಯಸ್ಮಾಚ್ಚರಾಚರಂ ಪಿಶ್ವಂ ಸಂಭೂತಂ ಜಗದಂಜನಾ ಯ
- 5 ತೋ ಗಂಗಾ ಜಗನ್ನಾತಾ ಸಂಭೂತಾ ಲೋಕಪಾವನೀ | ಯದ್ರಜಸ್ವ
- 6 ಗ್ಗತಃ ಕಾಂತಾ ಶೀಲಾಸಮಭವೇನ್ಮನೇ | ಯದಂಘ್ರಿಗಣನೇನೈವ ಮ
- 7 ರುತ್ವಾನ್ಪ್ರಾಪ್ಯಮಾಪಜಾ || ೪ || ಬಲಿಃ ಪಾತಾಳನಾಮ್ರಾಪ್ಯಂ ಶಕ
- 8 ಷೋ ಯೇನಸೂದಿತಃ | ಯದಘ್ರ್ಯಂಕೋಭೋಗಿಭೋಗೇದೃಶ್ಯತೇದ್ಯಾ
- 9, ಪಿ ಸುಂದರಃ || ೫ || ತಸ್ಮಾತ್ಸಮಭವದ್ವರ್ಣಸ್ತು ರೀಯೋ ದರ್ಮಸಂಕುಲಃ

- 10 ಸದಾಚಾರರತಾಸ್ತದ್ವಿಜನೇವಾ ಪರಾಯಣಾಃ ||೬|| ಭೂಪಾಲಾಸ್ತ
11 ತ್ರಸಂಜಾತಾಃ ಶಾರ್ಯಾದಾರ್ಯಗುಣಾನ್ವಿತಾಃ | ವಿನೀತಾಃ ಶಿಕ್ಷಿತಾಶಾಂ
12 ತ್ತಾಸ್ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ | ತದ್ವರ್ಗೋ ದವರಾಜಾಃ ಪೂಜ್ಯಾಃ ಬಹು
13 ಬಾಹುಪರಾಕ್ರಮಃ | ಅಮಾತ್ಯಃ ಕೃಷ್ಣರಾಜಸ್ಯ ಬಭೂವ ರಿಪು
14 ಮರ್ದನಃ | ಪ್ರತಾಪರುದ್ರಮತ್ತೇಭಪತಿಂಜಿತ್ವಾಯ ಆಹವೇ | ಆಕ್ರಂ
15 ಮ್ಯೋದಯಶೈಲಾಬ್ಯಂ ದುರ್ಗಂ ಗಜಪತೇಃ ಪ್ರಿಯಂ ||೭|| ತತ್ರಾದ್ಯಗ್ನಿ
16 ಜಯಂಪ್ರಾಪ್ಯ ಕೃಷ್ಣರಾಯಮತೋಪಯುತಃ || ಶ್ವೇತಭದ್ರಾದಿಕಂ ರಾ
17 ಜ ಚಿಂತಂ ಯಸ್ಮೈಪ್ರದತ್ತವಾನ್ ||೧೦|| ಸ್ವಃಕಾಮಿನೀಂ ಸ್ವತನು ಕಾಂ
18 ತ್ತಿಭಿರಾಕ್ಷಪಂತೀಂ ಶ್ರೀ ದೇವರಾಜತಿಲಕೋ ನವನೀರಜಾಕ್ಷಂ | ಕಲ್ಯಾ
19 ಣಿನೀಂ ಕಮಲನಾಭ ಯಿವಾಬ್ಧಿಕನ್ಯಾಂ ಮಂಗ್ಗಾಬ್ಧಿಕಾ ಮುದವ
20 ಹದ್ಬಹುಮಾನಶೀಲಾಂ ||೧೧|| ತಸ್ಯಾಂ ತ ಪೋಭಿರಧಿಕೈರುದಭೂ
21 ದ್ಯಶಸ್ವೀ ಶ್ರೀಚಿಂತ್ನರಾಜನೃಪತೀ ಖಲು ದೇವರಾಜಾತ್ | ಶ್ರೀರಾಮರಾ
22 ಜ ನೃಪತೇಃ ಕ್ಕಿಲ ಕೃಷ್ಣರಾಜಜಾಮಾತುರಗ್ಯಪುಷಿಮಾ ನ ಬಭೂ
23 ವ ಮಂತ್ರೀ ||೧೨|| ಜಗದ್ವಿಖ್ಯಾತಶಾರ್ಯಸ್ಯ ಚಿನ್ನಾರಾಜಮಹೀಪತೇಃ
24 ಬ್ರಂಹ್ಮಣ್ಯಃ ಕೀರ್ತಿಮಾನ್ ಜೈಷ್ಠೋ ಜಗ್ಗೇ ಚವಪ್ತನಾಯಕಃ ||೧೩||

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

- 25 ಅದ್ವಿತೀಯೋದ್ವಿತೀಯಶ್ಚ ಶ್ರೀಮಾನ್ ಚಿನ್ನಚವಪ್ರಭುಃ | ಮೌಳಿರತ್ನಂ
26 ಮಹೀಪಾನಾಂ ಸಂಜಾತಃ ಕುಲನಾಯಕಃ ||೧೪|| ಸಚಿನ್ನರಾಜಭೂ
27 ಪಾಲೋ ರಾಮರಾಜಾಗ್ನ್ಯಯಾಭೃತಂ | ಪ್ರಚಂಡತರ ದೋರ್ದಂ
28 ಡ್ಧ ದಂಡಿತಾರಾತಿ ಮಂಡಲಃ ||೧೫|| ಆಸೇತೋದ್ರಾವಿಡಾನ್ ಭೂ
29 ಮಿ ಪಾಲಾಂಶ್ಚ ಕ್ರೇವಶೇಷೈಃ | ರಾಮರಾಜಾಗ್ನ್ಯಯೋರಾಯಂ (?)
30 ತಂಜಾಪುರ್ಯಾಂ ಮಹಾಮನಾಃ ||೧೬|| ನಿವಾಸಮಕರೋದ್ರಾಜಾ
31 ರಾಜ್ಯಂ ಧರ್ಮೇಣ ಪಾಲಯನ್ ತತಃಶ್ಚವಪ್ರಭೂಪಾಲೋ ರಾಜ್ಯಂ
32 ಚಕ್ರೇ ಸುಧಾರ್ಮಿಕಃ ||೧೭|| ಪಿತುರ್ಮತಿಯತ್ರ ಚಕ್ರೇ ಶ್ರೀಮಾನ್ ಚಿನ್ನಚ
33 ವಪ್ರರಾಟ್ | ಸೋಯಂ ಚವಪ್ರಭೂಪಾಲೋ ರಾಜ್ಯಂ ದತ್ತಾ
34 ನುಜಾಯಮೈ ||೧೮|| ಕುಂಭಕೋಣೇ ಸ್ವಯಂರಾಜಾ ವಾ
35 ಸಂಚಕ್ರೇ ತಪಶ್ಚರನ್ | ಶ್ರೀಮಾನ್ ಚಿನ್ನಚವಪ್ರಾಖ್ಯಮಹೀಪಾಲೋ
36 ತಿ ಧಾರ್ಮಿಕಃ ||೧೯|| ಬಲಭದಾತ್ಮಶ್ಚಯಿವ ರಾಜ ಬಹುಭಿರ್ಗು
37 ಣೈಃ | ವಿರಕ್ತೋ ವಿಷ್ಣುಭಕ್ತಶ್ಚ ದಾನಶಾಂಡೋಜಿತೇಂದ್ರಿಯಃ
38 ||೨೦|| ದಕ್ಷಿಣದ್ವಾರಕಾವಾಸೀ ಶ್ರೀಕೃಷ್ಣಶರಣೋಭವತ್ | ಸಶ್ರೀ
39 ಚಿಂತ್ನಚವಪ್ರಾಖ್ಯ ಮಹೀಪತಿಲಕಸ್ವಯಂ | ಬುತ್ಯಗ್ನಿಬಾಣ
40 ಭೂಸಂಖ್ಯಾಗಣತೇಶಕಜನ್ಮನಾ | ಆನಂದವತ್ಸರೇ ರಾಮ
41 ನವಮ್ಯಾಂ ಹೃಷ್ಯಮಾನಸಃ ||೨೧|| ರಾಮಾಭಿಷೇಕನಮಯೇ ಶ್ರೀ
42 ರಾಮವ್ಯಾಸಸಂನ್ವಿಧಾ ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಡೀ
43 ಶತಾಜುಷಾಂ | ಪದವಾಕ್ಯಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕು
44 ಶಂ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ಥಾ ಪನಾಚಾರ್ಯತಾಜುಷಾಂ | ರಾಮ
45 ಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ | ರಘುನಂದನಶಿ
46 ಪ್ಯ ಶ್ರೀಸುರೇಂದ್ರಾಖ್ಯ ತಪಸ್ವಿನಾಂ ||೨೨|| ನಿಜಾಂತವಾಸಿನೇ ಮಧ್ವಸಿ
47 ದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಾಯ ವಿಜಯೇಂದ್ರಾಖ್ಯಾಯಾ

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

- 48 ಗಿನೇ | ಮಂತ್ರಿಭಿಃಶಾಸ್ತ್ರತತ್ತ್ವಗ್ನೈಃ ಪುರೋಹಿತಪುರೋಗಮೈಃ | ಪುತ್ರಪೌತ್ರ
49 ಸುಹೃದ್ಭ್ರಾತೃಭಾರ್ಯಾಬಂಧುಸಮನ್ವಿತಃ | ಕುಂಭಕೋಣಮರೇನಿತ್ಯ
50 ದೀಪಾರ್ಥಂ ಪಾರಿಸಂನಿಧೌ | ಪ್ರಾಚೀನಸ್ವೀಯಭೂಪಾನಾಮನೇಕಸುಕೃತಾ

- 51 ಪ್ತಯೇ ||೨೮|| ಪುತ್ರಪೌತ್ರಪ್ರಪೌತ್ರಾದಿರಾಜಾನಾಂರಾಜ್ಯವೃದ್ಧಯೇ
 52 ಕಾವೇರಿಪುಣ್ಯತೀರ್ಥಾದಿ ನಾನಾದೇವಾಲಯಾವೃತೇ ||೨೯|| ಸಾಕ್ಷಾತ್ಪ್ರಕುಂಠ
 53 ನಿಲಯಶಾರ್ಙ್ಗಪಾಣಸಮಾಗಮೇ ಕಾಶೀಕ್ಷೇತ್ರಾದಿಕೇತನೈಃ ಕುಂಭಕೋಣೇ
 54. ಮಹಸ್ಥಳೇ ಕಾವೇರ್ಯಾಃ ದಕ್ಷಿಣೇಭಾಗೇಬ್ರಹ್ಮದೇವಾಲಯಸ್ಯಚಾ ಪುತ್ರರೇ
 55. ಹರಿನದ್ಯಾಶ್ಚಾತತ್ತೀರತ್ವಸಮೀಪತಃ ||೩೦|| ಮಾರ್ಗಸ್ಯ ಪಶ್ಚಿಮೇ ಭಾಗೇ
 56 ಪೂರ್ವೇಭಜನಪದ್ಧತೇಃ | ತೇಷಾಂಮಧ್ಯಪ್ರದೇಶೇತೂ ಸ್ಥಿತಾಭೂಮಿದ್ವಿವೇಲಿಕಾ
 57 ಲೋಕಸಂಖ್ಯಾಪರಿಮಿತೀರ್ಗಣನೇಯತ್ರಕಾರಣಂ | ದಂಡಸ್ತೇನೈವಮಾಣೇನ ಪ್ರಾ
 58 ದಾಂನೂಮಿದ್ವಿವೇಲಿನಾಂ | ನಾನಾವೃಕ್ಷಸಮಾಯುಕ್ತಾಂಮಾರಾಮಪ್ರತಿಮಾಂ
 59 ತಥಾ ನಿಧಿವಿಕ್ಷೇಪಪಾಷಾಣಸಿದ್ಧಸಾಧ್ಯಸಮನ್ವಿತಾಂ ||೩೧|| ಅಕ್ಷೀಣಾಗಾಮಿಂ
 60 ಸಂಯುಕ್ತಾ ಆ ಮಾಕ್ತಾಂಡೇದುತಾರನಂ | ಶಿಷ್ಯಪ್ರಶಿಷ್ಯಸಂಭೋಗೇ ಯೋ
 61. ಗ್ಯಾಂ ವಿನಿಮಯೋಚಿತಾಂ | ದಾನಾರ್ಥಧರ್ಮಪಿಕ್ರೇತಿಯೋಗ್ಯಭೋಗ್ಯ ಸಮ
 62 ನ್ವಿತಾಂ ಭೂಯಸೇಶ್ರೇಯಸೇಪ್ರಾದಾತ್ ಸಹಿರಂಜ್ಯೋದಕಧಾರಯಾ ||೩೨|| ಶ್ಲೋ
 63 ಕಾವತ್ರಾದಿಮಶ್ಲೋಕ ಮಾರಭ್ಯಗಣನೇಕೃತೇ | ವಿದ್ಯಂತೇತಾಂಮ್ನ ಪತ್ರೇನೈಃ ಸಪ್ತ
 64 ತ್ರಿಂಶತ್ಸಹಾಪುನಾ ||೩೩||

ಶ್ರೀ ರಾಜಗೋಪಾಲ

(ಇದರ ಮಗ್ಗಲ್ಲ ಎರಡು ವರಾಹಗಳಿವೆ)

65. ಸಾಕ್ಷಾ ಚಿಂನ್ನ ಚವಪ್ಪಾಖ್ಯಮಹೀಪನಕೃದಾಜ್ಞಯಾಮಂತ್ರೀರಾಜಾಜ್ಞ
 66. ಯಾ ಚಾಪಿತಾಂಮ್ನಪತ್ರಂ ವಿಧಾಯಚಾ ತಂದೃಷ್ಟಾ ಬಹುಸಂತುಪ್ತಃ
 67. ಸ್ವಾಮಿನಃ ಪಾದಯೋನ್ಯಪಃ | ಭಕ್ತ್ಯಾ ಸಮರ್ಪಯಾಮಾಸ ಶಾನನಂ ತಾಂಮೃಕಂ
 68 ತದಾ ಶ್ರೀಕುಂಭಕೋಣ ಸಂವ್ಧಾನ ಮಹಾಲಿಂಗ್ಗತನೂಭವಃ ಕುಂಭಲಿಂಗ್ಗಯಿ
 69 ತಿ ಖ್ಯಾತೋ ವ್ಯಲಿಖತ್ತಾಂಮ್ನಶಾನನಂ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಭೇ
 70 ಯೋನುಪಾಲನಂ ದಾನಾನ್ವರ್ಗಮಪಾಪೋತ್ತೀ ಪಾಲನಾದಚ್ಯುತಂಪದಂ || ಸಾಮಾ
 71 ನ್ಯೋಯಂ ಧರ್ಮಸೇತೋನೈವಾಣಾ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಧಿಃ ಸರ್ವಾನೇತಾಃ
 72. ಭಾವಿನಃ ಪಾರ್ಥಿವೇದ್ರಾ ಭೂಯೋಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ || ಸ್ವದ
 73. ತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣಸ್ವದತ್ತಂ
 74 ನಿಷಲಂಭವೇತ್ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವ್ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪೆಷ್ವಿವರ್ಷ
 75 ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕೃಮಿಃ ||

I-B—

ಶ್ರೀ

1. ನಮಸ್ತುಂಗಾ ಶಿರಶ್ಚುಂಭಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾ
2. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಹರೇಲಿಲಾವರಾಹಸ್ಯ ದಂ
3. ನ್ತಾ ದಂಕ್ಷಸ್ಸಪಾತುಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ ಧಾತ್ರಿಚಿತ್ರಶ್ರಿಯ
4. ದಧೌ | ಯಸ್ಮಾಚ್ಚರಾಚರಂ ವಿಶ್ವಂ ಸಂಭೂತಂ ಜಗದಜಸಾ ಯ
5. ತೋ ಗಂಗಾಜಗನ್ಮಾತಾ ಸಂಭೂತಾ ಲೋಕಪಾವನಿ | ಯದ್ರಜಸ್ಸ
6. ಂಗತಃ ಕಾಂತಾ ಶಿಲಾಸಮಭವೇನ್ಮುನೇ | ಯದಂಧ್ರಿಗಣೇನೈವ ಮ
7. ಹತ್ವಾಬ್ರಾಜ್ಯಮಾಪ್ತಾ || ೪ || ಬಲಿಃ ಪಾತಾಲಸಾಮ್ರಾಜ್ಯಂ ಶಕ
8. ಟೋನಸೂದಿತಃ | ಯದಬ್ರಹ್ಮಕಯೋಭೋಗಿಭೋಗಹೃದಯೇ
9. ಪಿ ಸುಹರಃ || ೫ || ತಸ್ಮಾತ್ಸಮಭವದ್ಧರ್ಣಿ ಸ್ತುರೀಶ್ವರೋ ಧರ್ಮಸಂಕುಲಃ
10. ಸದಾಚಾರರತಾಸ್ತದ್ರ ದ್ವಿಜಸೇವಾಪರಾಯಣಾಃ || ೬ || ಭೂಪಾಲಾಸ್ತ
11. ತ್ರಸಂಜಾತಾಃ ಶೌರ್ಯೋದಾರ್ಯಗುಣಾನ್ವಿತಾಃ | ವಿನಿತಾಃಶಿಕ್ಷಿತಾಶಾ
12. ತ್ತಾಸ್ತಂತ್ರಜ್ಞಾನೇಧಿಕಾರಿಣಃ | ತದ್ರಗೋ ದವರಾಜಾಖ್ಯೋ ಬಹು

13. बाहुपराक्रमः । अमात्यःकृष्णराजस्य बभूव रिपु
 14. मर्दनः । प्रतापरुद्रमत्तेभपतिं जित्वाय आहवे । आक्रं
 15. म्योदयशैलाख्यंदुर्गगजपतेः प्रियं ॥ ९ ॥ तत्राद्यग्वि
 16. जयंप्राप्य कृष्णरायमतोषयत् ॥ श्वेतछत्रादिकं रा
 17. जचिह्नं यस्मैप्रदत्तवान् ॥ १० ॥ स्वःकामिनी स्वतनु कां
 18. त्तिभिराक्षिपत्तीं श्रीदेवराजतिलको नवनीरजाक्षं । कल्या
 19. णिनीं कमलनाभयिवाब्धि कन्यां मंगगाब्धिकासुदव
 20. हद्बहुमानशीलां ॥ ११ ॥ तस्यां तपोभिरधिकैरुदभू
 21. दशस्वी श्रीचिन्नराजनृपतीखलु दवराजात् । श्रीरामरा
 22. जनृपतेः क्लिलकृष्णराजजामातुरग्रयमहिमा स बभू
 23. व मंत्री ॥ १२ ॥ जगद्विख्यातशौर्यस्य चिन्नाराजमाहीपतेः
 24. ब्रह्मण्यःकीर्तिमान्ज्येष्ठोजेज्ञ चवप्प नायकः ॥ १३ ॥

II-A—

25. अद्वितीयोद्वितीयश्च श्रीमान् चिन्नचवप्रभुः । मौलिरत्नं
 26. महीपानां संजातः कुलनायकः ॥ १४ ॥ सचिन्नराजभू
 27. पालो रामराजाज्ञययाभृशं । प्रचंडतर दोर्दं
 28. ड्दंडिताराति मंडलः ॥ १५ ॥ आसेतो द्राविडान्भू
 29. मि पालांश्चक्रेवशेस्ययं । रामराजागड्ययतोराय (?)
 30. तंजापुर्या महामनाः ॥ १६ ॥ निवासमकरोद्राजा
 31. राज्यं धर्मेण पालयन् ततःश्रव्यप्पभूपालो राज्यं
 32. चक्रे सुधार्मिकः ॥ १७ ॥ पितुर्मतिं यत्रचक्रेश्रीमान्चिन्नच
 33. वप्पराद् । सोयं चवप्पभूपालो राज्यं दत्वा
 34. नुजायवै ॥ १८ ॥ कुंभकोणे स्वयं राजा वा
 35. संचक्रे तपश्चरन् । श्रीमान् चिन्नचवप्पाख्य महीपालो
 36. तिधार्मि कः ॥ १९ ॥ बलभद्राकृष्णयिव रराज बहुभिर्गु
 37. णैः । विरक्तो विष्णुभक्तश्च दानशौडो जितेंद्रियः
 38. ॥ २० ॥ दक्षिणद्वारकावासी श्रीकृष्णशरणोभवत् । सश्री
 39. चिन्नचवप्पाख्यमहीपतिलकस्वयं । क्रत्वन्निबाण
 40. भूसंख्यागणिते शकजन्मना । आनन्दवत्सरे राम
 41. नवम्यां हृष्टमानसः ॥ २२ ॥ रामाभिषेकसमये श्री
 42. रामव्याससंन्निधौ श्रीमत्परमहंसाख्य परिवाडी
 43. शताजुषां । पद्वाक्यप्रमाणाब्धि पारिणानां निरंकु
 44. शं श्रीमद्वैष्णवसिद्धांत स्थापनाचार्य ताजुषां । राम
 45. चंद्रपदांभोज पूजकानां मुदासदा । रघुनेहनशि
 46. ष्यश्रीसुरेंद्राख्य तपस्विनां ॥ २५ ॥ निजांतवासिने मध्वासि
 47. द्धांतार्थोपदेशिने । सर्वतंत्रस्वतंत्राय विजयींद्राख्यया

III-A—

48. गिने । मंत्रिभिः शास्त्रतत्त्वज्ञैः पुरोहितपुरोगमैः । पुत्रपौत्र
 49. सुहृद्भातृभार्याबंधुसमन्वितः । कुंभकोणमठेनित्य
 50. दीपार्थं वारिसंनिधौ । प्राचीनस्वीयभूपनामनेकसुकृता
 51. तये ॥ २८ ॥ पुत्रपौत्रप्रपौत्रादि राजानांराज्यवृद्धये

52. कावेरीपुण्यतीर्थादि नानादेवालयवृत्ते ॥ २९ ॥ साक्षाद्वैकुण्ठ
 53. निलयशार्ङ्गपाणिसमागमे काशीक्षेत्रादिके तस्मिन् कुम्भकोणे
 54. महस्थले कावेर्याः दक्षिणे भागे ब्रह्मदेवालयस्य चा वृत्तरे
 55. हरिनद्याश्चातत्तीरश्चसमीपतः ॥ ३१ ॥ मार्गस्यपश्चिमे भागे
 56. पूर्वभजनपद्धतेः । तेषां मध्य प्रदेशे तु स्थिताभूमिद्विवेलिका
 57. लोकसंख्या परिमिती गणने यत्रकारणं । दंडुस्तेनैवमाणेन प्रा
 58. दान्बूमिद्विवेलिनां नानावृक्षसमायुक्तांमारामप्रतिमां
 59. तथा निधिनक्षेपपाषाणसिद्धसाध्यसमन्वितां ॥ ३४ ॥ अक्षीणागामि
 60. संयुक्ता आ मार्त्ताड्विदुतारनं । शिष्यप्रशिष्यसंभोगयो
 61. ग्यां विनिमयोचितां । दानार्थधर्मविक्रीतियोग्य भोग्यसम
 62. न्वितां भूयसे श्रेयसे प्रादात् सहिरण्योदकधारया ॥ ३६ ॥ श्लो
 63. कावत्रादिमश्लोकमारभ्यगणनेकृते । विद्यंसेतां पत्रेस्मिन् सप्त
 64. त्रिंशत्सहासुना ॥ ३७ ॥

श्री राजगोपाल

65. साक्षाच्चिन्नचवण्पाख्यमहीपसकृदाज्ञयामंत्रीराजाज्ञ
 66. याचापिताम्रपत्रं विधायचा तं दृष्ट्वा बहुसंतुष्टः
 67. स्वामिनः पादयो नृपः । भक्त्यासमर्पयामासशासनं ताम्रकं
 68. तदा श्रीकुम्भकोण संवास महालिङ्गतनूभवः कुम्भलिङ्गायि
 69. तिख्यातो व्यलिखत्ताम्रशासनं । दानपालनयोर्मध्ये दानाद्
 70. योनुपालनं दानास्वर्गं मवाप्नोती पालनादच्युतंपदं ॥ पामा
 71. न्योयं धर्मसेतोनुपाणा कालेकाले पालनिय्यो भवद्भिः सर्वानेतान्
 72. भाविनः पार्थिवेद्रान् भूयोभूयोयान्तेरामचंद्रः ॥ स्वद
 73. त्ताद्विगुणं पुण्यं परदत्तानु पालनं परदत्ताप हारेणस्वदत्तं
 74. निषलं भवेत् ॥ स्वदत्तां परदत्तां वा योहरेत वसुंधरां षष्टिवर्ष
 75. सहस्राणि विष्टायां जायतेकृमिः ॥

Transliteration.

I-B—

1. namas-tungga śīrach-chumbbī chandīa-chāmara-chāravē । trailōkya nagarā-
 2. rambha mūla-stambhāya Śambhavē ॥ Harēr līlā Vaiāhasya dam-
 3. nthrā damddas-sapātu vah । Hēmādri kalaśā yatīa dhātī chhatra-śrīya-
 4. m dadhau । yasmāch-chaiācharam viśvam sambhūtam jagadamjasā ya-
 5. tō Gamggā jagammātā sambhūtā lōkapāvanī । yadīajas sa-
 6. mggatah kāmттā śīlāsam abhavēn munē । yadamghī-gananēnaiva Ma-
 7. rutvān rājyamāpachā ॥ 4 ॥ Bahīh pātāla sāmīnrājyam Śaka-
 8. tō yēna sūditah । yadaghryamkkō bhōgi-bhōgē dīśyatē dyā-
 9. pi sumddāyah ॥ 5 ॥ tasmāt sainabhavad varnas-tuītyō dharmā samkulah
 10. sadāchāraratās tadīa dvīja-sēvā-parāyanāh ॥ 6 ॥ bhūpālās-ta-
 11. tra samjātāh sauryaudāya gunānvitāh । vīnitāh śīkshītā śām-
 12. ttās-tamtrajñānēdhikāīnah । tadvaigō Davaiājākyō bahu-
 13. bāhu parākramāh । amātyah Kīshna Rājasya babhūva ripu-
 14. mardanaḥ । Pratāparudīa mattēbha patim jtvā ya āhavē । ākīam-
 15. my-ōdaya śailākhyam duggam Gajapatēh priyam ॥ 9 ॥ tatrādyag-vi-
 16. jayam prāpya Kīshna rāyam atōshayat ॥ śvēta-chhatīādīkam rā-

- 17 ja chinham yasmai pradattavân || 10 || svah kâminim svatanu kâ-
 18 ttibhir âkshipamttim sri Dêvaiâja tilakô navanîrajâksham | kalyâ-
 19 ninim Kamalanâbha yivâbhi kanyâm Mamggâbbikâ mudava-
 20 had bahunânašilâm || 11 || tasyâm ttapôbhir adhikair udabhû-
 21. d yaśasvî sîi Chinnarâja nripatî khalu Devarâjât | sîi Râmarâ-
 22 ja nripatêh kkila Kîshnarâja jâmâtui agrya mahinâ sa babhû-
 23 va mamti || 12 || jagad vikhyâta śauṇyasya Chinnarâja mahîpatêh
 24 bramhmanvah kîtimân j jêsthô jagñê Chavvappa nâyakah || 13 ||

II-A—

- 25 advitîyyô dvitîyaścha śrîmân Chinnachava prabhuh | mauḷi-ratnam
 26 mahîpânâm samjâtaḥ kulânâyakah || 14 || sa Chinnarâja bhû-
 27 pâlo Râma rājâgñyayâ brîsam | piachamda tara dordam-
 28 dda damdditârati mamddalah || 15 || â Sêtô Drâvidân bhû-
 29 mi-pâlâms chakrêvaśê sya-yam | Râma-rājâgñya ytô Râyani
 30 Tamjâpuiyâm mahâmanâh || 16 || nivâsamakariôd râjâ
 31. râyam dharmêna pâlayan tatahs Chavyappa bhûpâlô râyam
 32. chakrê sudhâimikah || 17 || pitur-matim yatra chakrê śrîmân Chinnacha-
 33 vapparât | sôyam chavappa bhûpâlô râyam datvâ-
 34. nujâyavai || 18 || Kumbhakhônê svayam râjâ vâ-
 35 samchakrê tapaschaitan | śrîmân Chinna Chavappâkhyâ mahîpâlô-
 36 ti dhârmikah || 19 || Balabhadrat Krasna yiva rarâja bahuḥbir-gu-
 37 nah | viraktô Vishnubhaktaścha dâna śaumâdô jitêmdîyah
 38 || 20 || Dakshina- Dvârakâvâsî sri Krishna śaranô bhavat | saśrî
 39. Chinna Chavappâkhyâ mahîpa tilaka-svayam | rit-vagni-bâna-
 40 bhû samkhyâ ganitê sakâjanmanâ | Ânamda vatsarê Râma-
 41. navamyâm brîsthamânasah || 22 || Râmâbhîshêka-samayê sri
 42 Râma-Vyâsa samnidhau śrîmat parama hamsâkhyâ parivrâdî-
 43 śa tâjushâm | padavâkya-pramânâbdhi-pârinânâm niramkku-
 44 śam śrîmad Vaishnava siddhântta sthâpanâchârya tâjushâm | Râma-
 45 Chamdra padâmbhōja pûjakânâm mudâsadâ | Raghunamddana śi-
 46 shya sîi Suiêmdrâkhyâ tapasvinâm || 25 || nijâmttavâsmê Madhva-si-
 47. ddhânttârthôpadêsinê | sarva tantra svatantrâya Vijayîmdrâkhyâ yâ-

III-A—

- 48 ginê | mamtibhiḥ śâstra tatvagñair purôhita purôgamaih | phutra-pautra-
 49 suhrîd-bhiâtri-bhâiyâ-hamdhû-samanvitah | Kumbhakôna-mathênitya
 50. dipârtham vâri samnidhau | piachinasvîya bhûpânâm anêka sukritâ
 51 ptayê || 28 || putra-pautra piapautrâdi rājânâm râyavridhayê
 52 Kâvêrî punyatûthâdi nânâ dēvalayâvritê || 29 || sâkshâd Vaikuntha
 53 nilaya Sârnapâni samâgamê Kâsikshêtiâdikê tasmin Kumbhakônê
 54 mahâsthalê Kâvêryâḥ dakshinê bhâgê Brahma dēvalayasya châ vuttarê
 55 Harinadyâśchâ tat-tîraścha samîpataḥ || 31 || mângasya paśchimê bhâgê
 56 pûrvê | bhajanapaddhatêh | tēshâm madhya-pradêśê tû sthitâbhûmi dvivê-
 lkâ
 57 lôkasamkhyâpanutîr ganânê yatra kâranam | damddastênai va mânêna
 prâ-
 58 dâmn-bhûmi dvivêlmâm | nânâ-vriksha samâyuktâmm ârâma pratimâm
 59 tathâ nidhi-nikshêpa-pâshapa siddha sâdhya samanvitâm || 34 || akshîpâ-
 gâmm

- 60 samyyuktā ā mātāttāmdēdu tārānam | śishya prāśishya sambhōga yō-
 61 gyam vinimayōchitam | dānārtha dharma-vikrīti yōgya-bhōgya sama-
 62 nvitām bhūyasē srēyasē prādāt sahiramnyōdaka dhārayā || 36 || slō-
 63 kāvatrādīma-slōkamārābhya ganānēkritē | vidyānttē tāmra patrēsmīn
 sapta-
 64 trimśat sahāpunā || 37 ||

śrī Rāja Gōpāla

- 65 sākshā Chinna Chavappākhyā mahāpa sakudājñayā mantū rājājñā-
 66. yā chāpi tāmrapatram vidhāyachā tam drishvā bahu samttushthah
 67 svāmīnah pādāyōnripah | bhaktyā samāpayāmāsa sāsānam tāmīrakam
 68. tadā śrī Kumbhakōna samvāsa Māhālingga-tanūbhavah Kumbhalingga yī-
 69. ti khyātō vyalikhat tāmra sāsānam | dāna-pālanayōi madhyē dānāch-chiē-
 70 yōnupālanam dānā-svaiggaṁ avāpnōti pālanād achyutam padam || sāmā-
 71. nyōyam dharmasctō nripānā kālē kālē pālanīyyō bhavadbhīh saivān ētān
 72 bhāvīnah pāthivēdrān bhūyō bhūyō yāchatē Rāmachandīah || svada
 73 ttā dvigunam punyam parādatānupālānam parādatāpa-hārēna svadattam
 74 nishalam bhavēt || sva-dattām parā-dattām vā yōharēta vasumdhārām sha-
 shti-vaisha
 75. sahasrāṇi viśthāyām jāyatē kumih ||

Note.

The present grant consists of three plates, each measuring 10½" by 8½" The date, most of the contents as also the donor and the donee mentioned in the record are similar to those mentioned in the previous record. The grant made consisted of two *velas* of land (specified), as measured by a pole of 14 feet, at the holy place Kumbhakōna adorned with the Kāvērī and various temples surpassing Kāsi in sanctity and forming the abode of the god Śārnga-pāni, the lord of Vaikuntha. It was made with all the usual rights for the welfare of the donor's ancestors, the donor himself and his posterity as a provision for the maintenance of perpetual lamps in the matha at Kumbhakōna. The number of verses is given as 37. By order of Chinna Chavappa, his minister got the plates ready and the Chief presented them to the svāmī with great devotion. The engraver was Kumbhalinga of Kumbhakōna, son of Mahālinga. After the stanza giving the number of verses, occur two figures of the boat and the signature Śrī Rājagōpāla.

29

Tenth copper plate record in the same matt

Telugu language and characters Single plate Size 11" × 7½"

ಅದೇ ಮರದಲ್ಲರುವ ಹತ್ತನೆಯ ತಾಮ್ರಶಾಸನ

ತೆಲುಗು ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ, ಒಂದು ಹಲಗೆ

ಪ್ರಮಾಣ ೧೧" × ೭½"

(ಮುಂಭಾಗ) —

(ಮೊಡ್ಡ ಅಕ್ಷರಗಳಲ್ಲಿ) ಶ್ರೀ ಮುದ್ದಳಗಾದ್ರಿ ಅಯ್ಯವ್ವಾಲು

- 1 ಶ್ರೀರಸ್ತು || ನಮಸ್ತು ಂಗೆ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ
- 2 ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ || ಸ್ವಸ್ತಿ
- 3 ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಬುಲು ೧೬೦೭ ಅಗುನ

4. ನೇಟಿ ಸಿದ್ಧಾರ್ಥಿನಾಮ ಸಂವತ್ಸರಂ ಮೃಶಾಖ ಶುದ್ಧ ಅಕ್ಷ ೩ ಶುಕ್ರವಾರಂ
- 5 ರೋಹಿಣಿ ನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲ ಫುಂದು ಶ್ರೀಮತ್ತರಮಹಂಸ ಪ
- 6 ರಿವ್ರಾಜಕಾಚಾರ್ಯುಲೈನ ಪದವಾಕ್ಯಪ್ರಮಾಣ ಪಾರಾವಾ
- 7 ರ ಪಾರಂಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಲೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ
- 8 ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯುಲೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದೇವುನಿ ದಿವ್ಯ ಶ್ರೀಪಾ
- 9 ದ ಪದ್ಮಾರಾಧಕುಲೈನ ಶ್ರೀಮತ್ಸುಧೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ಕರ
- 10 ಕಮಲಸಂಜಾತುಲೈನ ಶ್ರೀಮದ್ರಾಘವೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ವ
- 11 ರ ಕುಮಾರುಕುಲೈನ ಶ್ರೀಮದ್ವೋಗೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲ ದಿವ್ಯ
- 12 ಶ್ರೀ ರಘುಪತಿ ಭಂಡಾರಾನಿಕಿ ವಿಶ್ವನಾಥ ನಾಯನಿ ಮುದ್ದಳಗಾದ್ರಿನಾ
- 13 ಯುನಿಗಾರ್. ಶ್ರೀರಂಗನಾಯಕುಲ ಸಂನಿಧಿನಿ ಚಂದ್ರಪುಷ್ಪರಣ
- 14 ತೀರಸುಂದ್ರು ಮಾಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಸಹಿರಣಯೋ
- 15 ದಕ ದಾನಧಾರಾ ಪೂರ್ವಕಮುಗಾನು ದಕ್ಷಿಣರಾಷ್ಟ್ರಮುಖೋನು ತಾಂ
- 16 ಮೃಪರ್ಣತೀರಮಂದ್ರು ಆರಾಂಒಣ್ಣ ಅನೇ ಗ್ರಾಮಂ ತೆಲುಪುಲು
- 17 ಒಂ ಮಾಳ್ವ ಕುಂನ್ನೂ ರಂಗಕ್ಷೇತ್ರಮಂದ್ರು ಚಿತ್ರವಿಧಿ ದಕ್ಷಿಣಗೋಪರಾ
- 18 ನಿಕಿ ಪಡಮಚೆ ದಿಕ್ಕುನ ಪುಂಡೆ ರಾತಿಮರಮುಂನೂ ರಂಗನಾಯ
- 19 ಕುಲಕ. ಪ್ರತಿಗಾನು ಮಾ ಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಧಾರಾಪು
- 20 ರ್ವಕಮುಗಾನು ಯಿಚ್ಚಿನಾರಂಗನಕ ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರುಪಾಪಾ
- 21 ಣಕ್ಷಣ್ಯ ಆಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಲು ಮೊದಲೈನ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯ
- 22 ಮುಂನೂ ಶಿಷ್ಯಪಾರಂಪರ್ಯಮುಗಾನು ಆಚಂದಾರ್ಕಸ್ಥಾಯಿಗಾನು
- 23 ಅನುಭವಿಂಚ್ಚುಕೊನಿ ಪುಂಡೆಗಲವಾರು ಯಿಟನೇ ಧಾರಾಪುರ್ವಕ
- 24 ಮುಗಾ ಯಿಚ್ಚಿನಾರಂಗನಕ ಸುಖಾನ್ನು ಅನಭವಿಂಚ್ಚುಕೊನಿ ಪುಂಡೇದಿ
- 25 ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ

(ಹಿಂಭಾಗ) —

- 26 ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ || ಏಕೈವ ಭಗಿನೀ ಲೋಕೇ ಸರ್ವೇಪಾಮೇವ ಭೂಬುಜಾಂ ||
- 27 ನಭೋಜ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವಸುಂದ್ಧರಾ | ಸ್ವದತ್ತಾಂ ಪರದ
- 28 ತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂದ್ಧರಾಂ | ಪಷ್ಪಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ
- 29 ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕೃಷಿಃ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
- 30 ದಾನಾಭೈರಯೋನು ಪಾಲನಂ ದಾನಾಚ್ಚರ್ಗಮವಾಪ್ನೋತಿ ಪಾ
- 31 ಲ ನಾದಾಚ್ಯುತಂ ಪದಂ ||

Transliteration

Front—

Śrī Muddalagādī avya viālu.

- 1 Śrīr-astu || namas-tunga suaś-chumbi chandra-chāmara-chārāvē
- 2 trai-lōkya-nagar-āmbha mūlā-stambhāya Sambhavē || svasti
3. śrī vijayābhyudaya Sālivāhana-śaka-vashambulu 1607 aguna-
- 4 nēti Siddhārtthi nāma samvatsāram Vaisākha sūddha Aksha 3 Sukra-
- 5 vāram
- 5 Rōhini nakshatra punya-kāla mamddu śrīmat parama-hamsa pa-
- 6 rivrājaka-chāyulaina pada-vākya-pramāna-pāiā-vā-
- 7 ra pāramgata saiva-tamtra-svatamtālaina Śrīmad Vaishnava siddhāntta
- 8 pratishtāpanāchāyulaina śrīmad-Rāmachandra-dēvuni divya śrī pā-
- 9 da padmā-rādhukalaina śrīmat Sudhīmdratītha śrī-pāda vadeyala kara
10. kamala samjātulaina śrīmad-Rāghavēndra tīrtha śrī-pāda vadeyala va

- 11 ra kumarukalaina śīmad Yōgīndratīrtha-sī-pāda vadeyala divya
 12 srī Raghupati-bhamdārānīki Viśvanātha nāyani Muddalagādri nā-
 13 yanīgāru Śrī-Ranganāyakula samnīdhini Chēmdra-pushkaranī
 14 tīramamddu mā peddalaku sukritamu gānu sa-hiraniyô-
 15 daka dāna-dhārā pūvakamugānu Dakshina-rāshtra mulōnu Tam-
 16 raparnī-tīramamddu Ārāmbanna ane grāmam telupulu
 17 600 mālūkumnnū Ramga-kshētīamamddu Chitravidhi dakshina gōparā
 18 niki padumate dikkuna vunde Rātimathamumnū Ranganāya-
 19 kulaku pritiḡānu mā peddalaku sukritamuganu dhārā-pū-
 20 rvakamugānu yichchināram ganaka nīdhi nīkshēpa jala-taiu-pashā-
 21 n-akshinya agāmi siddha sādhyalu modalaina ashta-bhōga tēja svānya-
 22 mumnū sishya pārapayamugānu ā chendiāika sthāyigānu
 23 anubhavinchchukoni vumdagalavāru yitanē dhārā-pūrvaka-
 24 mugā yichchināram ganuka sukhānnu anubhavinchchukoni vumdēdi
 25 sva-dattā dvigunam punyam para-dattānu-pālanam para-dattāpahaiēna

Back —

26. svadattam nishphalam bhavēt || ēkaīva bhaginī lōkē sarvēśham ēva
 bhūbhujām ||
 27 na bhōjyā na kara grāhyā vipra-dattā vasumddharā || sva-dattām
 para-da-
 28 ttām vā yō harēta vasumddharām || shashti varsha-sahasrāni
 29. • vishtāyāni jāyatē kṛmih || dāna-pālanayōr madhyē
 30 dānā chhrēyōnupālanam dānā chchaigam avāpnōti pā-
 31 lanād achyutam padam ||

Translation

May there be prosperity (Praise of Śambhu).

Be it well On Friday, the third lunar day which was Aksha-Tritiyā of the bright half of Vaiśākha of the year Siddhārthi corresponding to the Śaka year 1602, under the asterism Rohini, (we,) Viśvanātha-Nayaka's son Muddalagādri-Nāyaka, have granted with gold and pouring of water, in the presence of the god Ranganātha on the bank of the Chandrapushkaranī, for the merit of our ancestors, the village Ārāmbanna of the revenue value of 600 *Māluka*, situated on the bank of the Tāmrarnī in the southern *rāshtra* and the stone matha situated to the west of the south gōpura or tower of the Chitra street of Rangakshētīa (Śrīrangam) to the Raghupati treasury of the illustrious paramahansa paivrājākāchārya, pada-vākyapramāna pāravāra pārangata, sarvatantia svatantia, establisher of the illustrious Vaishnava siddhānta, worshipper of the lotus feet of the god Rāmachandra, Yōgīndratīrtha śrīpāda, son of the illustrious Rāghavēndīa-tīrtha śrīpāda-odeyar, who was the spiritual son of the illustrious Sudhīndīa-tīrtha-śrīpāda-odeyar You may enjoy the eight rights and powers of enjoyment including treasure on the surface or underground, water springs, minerals, imperishables, futures, ready-income and possibilities in succession of your disciples for as long as the moon and the sun endure As we have granted thus with pouring of water, you can happily enjoy the same

[Usual four final verses]

Note.

This and the following record relate to the Madhura Nāyaks. The present record consists of only one plate measuring 11" by 7½" The language is Telugu

The inscription records the grant of a village Ātāmbanna of the revenue value of 600 *mālluku* by Muddalagādi Nāyaka, son of Viśvanātha Nāyaka, to the Rāghavēndriāsvāmi matt. The signature of the donor appears on the front of the plate

The date of the record Ś1602 Siddhārthi sam Vaisākha śu 3 corresponds to Thursday, 3rd April 1679 A D

30

Eleventh copper plate record in the same matt
Telugu language and characters Single plate Size 11" × 8".

ಅದೇ ಮರದಲ್ಲರುವ ಹನ್ನೊಂದನೆಯ ತಾಮ್ರಶಾಸನ

ತೆಲುಗು ಅಕ್ಷರ ಮತ್ತು ಭಾಷೆ

ಪ್ರಮಾಣ ೧೧"×೮"

(ಮುಂಭಾಗ) —

- 1 ಶ್ರೀರಘು || ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರಪೇ | ತ್ರೈ
- 2 ರೋಕ್ಕನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀ
- 3 ವಿಜಯಾಭ್ಯುದಯ ಶಾಲೀವಾಹನಶಕ ವರ್ಷಂಬುಲು ೧೬೧೯
- 4 ಅಗುನನೇಟಿ ಯೀಶ್ವರನಾಮಸಂಪತ್ಸರಂ ಮಾಘ ಶುದ್ಧ ೧೫ ಶುಕ್ರವಾ
- 5 ರಂ ಮಧ್ಯಾಹ್ನ ಮಘಾನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ಪರಮಹಂಸ
- 6 ಪರಿವ್ರಾಜಕಾಚಾರ್ಯಾಲಯಿನ ಪದವಾಕ್ಯಪ್ರಪೂಣಪಾರಾವಾರಪಾರಂಗ
- 7 ತ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಲೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾ
- 8 ಚಾರ್ಯಾಲೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದೇವನಿಧಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕುಲೈನ
- 9 ಶ್ರೀಮದ್ವೈದ್ಯೇಗೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲವಾರಿಕರಕಮಲಸಂಜಾ
- 10 ತುಲೈನ ಶ್ರೀಮತ್ಸೂರೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲವಾರಿವರಕುಮಾ
- 11 ರುಕುಲೈನ ಶ್ರೀಮತ್ಸೂರೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದವಡೆಯಲವಾರಿ
- 12 ದಿವ್ಯಶ್ರೀರಘುಪತಿಭಂಡಾರಾನಿಕ ಶ್ರೀಮದ್ವಿಶ್ವನಾಥನಾಯನಿ ಚೊಕ್ಕ
- 13 ನಾಥನಾಯನಿವಾರಿ ಪಟ್ಟಮಹಿಷಿಣನ ಮಂಗ್ಗಮ್ಮಗಾರು ಶ್ರೀರಂಗನಾಯ
- 14 ಕುಲಸನ್ನಿಧಿನಿ ಚಂದ್ರಪುಷ್ಕರಣೀತೀರವಂದು ಮಾಪೆದ್ದಲಕು ಸುಕೃತ
- 15 ಮುಗಾನು ಸಹಿರಣ್ಣೋದಕದಾನೆಧಾರಾಪೂರ್ವಕಮುಗಾ ಯಿಚ್ಚಿನ
- 16 ಭೂದಾನಶಾಸನಂ ಮಾ ತಿರುಚಿನಾಪಳ್ಳಿ ರಾಷ್ಟ್ರಮೇದು ಶ್ರೀವಲ್ಲಪುತ್ನಾ
- 17 ರಿ ಶ್ರೀಮಲೋನು ಆಯಿರ್ಧರ್ಮಗ್ರಾಮಮುನ್ನು ಅಂದುತೋ ಚೇರಿನ ಕಾಕವಾ
- 18 ಡಿ ಸಾಯಕಂಪಟ್ಟಿ ರೆಡ್ಡಿ ಪಟ್ಟಿತೊರ್ಪು ಅತ್ತಂಗರೆಪಟ್ಟಿ ಪಡಮರಯಲಂದ
- 19 ಕೋಳಂ ಯಲ್ಲಕುಲುತೆರಂ ಪಟ್ಟಿ ಯಿದಿನಹಿತಮೈನ ಆಯಿರ್ಧರ್ಮಗ್ರಾ
- 20 ಮಂತೆಲುಪು ನನ್ನೂರುಮಾಳು ಕುನ್ನು ಶ್ರೀವಲ್ಲಪುತ್ನಾರಿತಿರುಮುಕ್ಕೊಳಾ
- 21 ನಿಕ ಯೀಶಾನ್ಯಭಾಗಮಂದು ಶ್ರೀರಂಗಶೆಟ್ಟಿ ಕಟ್ಟಿಂಚ್ಚಿನ ವೆಂಕಟೇಶ್ವರದೇವ
- 22 ಳಂ ಸಹಿತಮೈನ ಮರಮುನ್ನು ಅಂದುತುಳಲಗಿನ ರಾಚುಪಾಳ್ಯಂಮಘ
- 23 ಮಾನುಕ್ಕೋವಿಲಕಟ್ಟಡಸಹಿತ ಮೈನದಿನಿ ಚಂತಾಮಣಿಲೋ ಸೋಮಯಾಜಿ
- 24 ಯಿಂಟಿತೊರ್ಪುಲಕ್ಕೇನರಸಪ್ಪಯ್ಯ ಕಟ್ಟಿಂಚ್ಚಿನ ಮಂಟಪಮುನ್ನು ಅಂ
- 25 ದುಕು ತೊರ್ಪುಮಂಟಪಂ ಸಹಿತಮೈನ ಕೃಷ್ಣಸ್ವಾಮಿದೇವಳಮುನ್ನು
- 26 ದೀಕ್ಷಿತಪ್ಪಯ್ಯಗಾರಿ ಅಲಂಕಾರಂಪೂರ್ವಂ ತಮಮರಂಗಾಲುನ್ನಂದುಕು
- 27 ಬದುಲುಮರಂಗಾನುನ್ನು ದೀಕ್ಷಿತಪ್ಪಯ್ಯ ಅಲಂಕಾರಂ ಮೊದಲು ಮ
- 28 ರ ಪರ್ಯಂತಂ ಪುರಾಣಘಟ್ಟಮುನ್ನು ಯಿಚ್ಚಿನಾರಂಗನಕ ನಿಧಿನಿಕ್ಷೇಪ
- 29 ಜಲತರುಪಾಪಾಣಕ್ಷೇಪ್ಯ ಆಗಾವಿನಿದ್ಧ ಸಾಧ್ಯಲು ಮೊದಲೈನ ಅ

(ಹಿಂಭಾಗ) —

- 30 ಪೃಥೋಗತೇಜಸ್ವಾಮ್ಯಮುನ್ನು ಶಿಷ್ಯಪಾರಂಪರ್ಯಮುಗಾನು ಅಚಂದ್ರಾರ್ಕ
31 ಸ್ಥಾಯಿಗಾನು ಅನುಭವಿಂಚುಕೊನಿ ಉಂಡಗಲವಾರು ಯಿಟನಿ ಧಾರಾ
32 ಪೂರ್ವಕಮುಗಾ ಯಿಚ್ಚಿನಾರಂಗನಕ ಸುಖಾನ ಅನುಭವಿಂಚುಕೊನಿ
33 ಫುಂಡೇದಿ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ
34. ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಫಲಂಭವೇತ್ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ
35. ಹರೇತ ವಸುಂಧರಾಂ ಪೃಥಿವ್ಯರ್ಪಣಕನ್ಯಾಣಿ ವಿಷ್ಣುಯಾಂ
36 ಜಾಯತೇಕ್ರಿಮಿಃ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛ್ರೇಯೋನು
37 ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪ
38. ದಂ

ಶ್ರೀ ಮಂಗ್ಗಂಮವ್ರಾಲು

Translation

I-A—

- 1 sīrastu || namas-tunga śiras-chumbi chandha-chāmarā-chāravē | trāi-
2 lōkya-nagarāiambha mūla-stambhāya Sambhavē || svasti śrī
3 vijayābhyudaya Śālivāhana Śakavarsambbulu 1619
4 agunanēti Yīśvara nāma samvatsarāma Māgha sūddha 15 Śuklavā-
5 ram madhyāhna Māghā nakshatra punya-kālamamdu śrīmat parama-hamsa
6 parivrājikāchāryulaina padavākya pramāna pārāvāra pārānga-
7 ta sarvatamtia svatamtulaina śrīmad Vaishnavā-siddhānta pratishthāpanā-
8 chāryulaina śrīmad Rāmachandradēvuni divya śrī pāda-padmarādhaikulaina
9 śrīmad Yōgīndratīrtha śrīpāda-vadayaalavāri kara-kamala-samjā-
10 tulaina śrīmat Sūrimdīa-tīrtha śrīpāda-vadayaalavāri vara-kumā-
11. rukulaina śrīmat Sumatīndratīrtha śrīpāda vadayaalavāri
12 divya śrī Raghupati bhandārānīki śrīmad Viśvanātha nāyanī Chokka-
13. nātha nāyanivāri pattamahishī ama Mamggammagāru śrī Ramganāya-
14. kula samidhīni Chandrapushkaranī tīramamdu mā peddalaku sukṛita-
15 mugānu sahiranyōdaka dāna-dārā-pūrvakamugā yichchina
16 bhū-dāna śasanaṁ mā Tiruchināpallī rāshtramamdu Śrīvalliputtū-
17 ri śīmalōnu Ārdhama grāmamunnu amdu tō chēma Kākavā-
18 di Sāyakampattī Reddipattī tūrpu Attamgarepattī padamarayalamd-A
19. kkōlam yallaku uttarāṁ pattī yidīsaḥitamaina Āyudharma grā-
20. mam telupu nannūru māllukunnu Śrīvalliputtūri Tirumukkolā-
21. nīki yīśānya bhāgamamdu śrī Ramgaśetti kattimchchina Venkatēśvara-
dēva-
22 lam saḥitamaina mathamunnu amdu tūlahgīna Rāchupālyam magha-
23. mānu kōvīla kattada saḥitamainadīnni Chintāmanilō Sōmayāji
24. yimtikī tūrpu Lakshmi-nāiasappayya kattimchina mantapamunnu am-
25. duku tūrpu mantapam saḥitamaina Krishnasvānu dēvalamunnu
26. Dikshītappayyagāri alamkāiam pūrvam tama mathamgā unnamduku
27. badulu mathamgānūnu Dikshītappayya alamkāiam modalu ma-
28. tha paryamttam purānaghattamunnu yichchināramganaka nidhi-nikshēpa
29. jala taru-pāshān-akshīnya āgāmi siddha sādhyalu modalaina a-

I-B—

- 30 shta-bhōga-tēja-svāmyamunnu śishya-pāramparyamugānu āchamdrārka
31 sthāyigānu anubhavinchukoni umdagalavāru yitani dhārā-

32. pûrvakanugā yichchināiamganaka sukhāna anubhavamchukoni
 33. vumdeḍi | sva dattā dvigunam punyam paradattānupālanam paradattā-
 34. pahārēna sva-datam nishphalam bhavēt | sva-dattām para-dattām vā yō
 35. hareta vasundharām shashitir-varsha sahasrāni vishtāyām
 36. jāyatē krimih | dāna pālanāyōr madhyē dānāchchreṣṭhānu
 37. pālanam dānāt svargam avāpnōti pālanād āchyutam pa-
 38. dam

śii Mamggammavrālu

Note

This is another copper plate record received from the Rāghavēndrasvāmī matt at Nānjangūd which refers to the Madhura Nāyaks. Like the previous one, the present record also consists of only one plate. It measures 11" by 8". The language is Telugu. After invocation to Śambhu, the record tells us that on Friday, the full-moon day of the bright half of Māgha in the year Īśvara corresponding to the Śaka year 1619, under the asterism Maghā, and in the presence of the god Ranganātha on the bank of the Chandrapushkaranī, Viśvanātha Nāyaka's (son) Chokkanātha-Nāyaka's crowned queen Mangammagāu granted, with all the usual rights, the village Āyirdhama, together with its hamlets, of the revenue value of 400 *mālluku*, situated in Śrīvalliputtūru-sīma of her Tiruchanāpalli-rāshṭra, and a matha together with a mantapa, a temple and a Puiānaghatta (situation of each specified) in Śrīvalliputtūr to the Raghupati treasury of (with the usual titles) Sumatīndra tīrtha-śrīpāda-odeyar, son of Sūīndra-tīrtha-śrīpāda-odeyar who was the spiritual son of Yōgīndra-tīrtha-śrīpāda-odeyar. The signature of Mangamma occurs at the end.

The date Ś 1619 Īśvara sam Māgha śu 15 corresponds to 16th January 1698 A.D., a Sunday and not Friday as stated in the record, the asterism also was not Maghā, but Pushya.

31

Twelfth copper plate record in the same matt
 Telugu characters and Sanskrit language, single plate.

Size 9½" × 7½"

ಅದೇ ಮರದಲ್ಲರುವ ಹನ್ನೆರಡನೆಯ ತಾಮ್ರಶಾಸನ

ತಲುಗು ಅಕ್ಷರ, ಸಂಸ್ಕೃತಭಾಷೆ ೧ ಹಲಗೆ. ಪ್ರಮಾಣ ೯½" × ೭½"

(ಮುಂಭಾಗ) —

ಶ್ರೀ

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ | ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋ
- 2 ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||೧||
- 3 ಸ್ವಸ್ತಿ ಶ್ರೀಶಕನಹತ್ರೇವರ್ಷೇದ್ಯಧಿಕಷ್ಣಿತೇ | ರಘುದ್ರಾ
- 4 ಕವಿಲಪ್ತಾಂ ಶ್ರೀ ಶ್ರೀಮುಷ್ಣಕ್ಷೇತ್ರಸಂಸ್ಥಿತೇ ||೨|| ನಿತ್ಯ
- 5 ಪುಷ್ಕರಿಣೀತೀರ ಶೋಭಿತೇ ಸ್ವಾಮಿನಾಂ ಮರೇ || ಶ್ರೀರಾಮವೇದವ್ಯಾ
- 6 ಸ ಶ್ರೀಪೂಜಾಕಾಲೇ ಮಹಾಮನಾಃ ||೩|| ಶ್ರೀಮತ್ಪರಮಹಂ
- 7 ಸಾಖ್ಯಾ [ಪ] ರಿವ್ರಾಡೀತತಾಜುಷೇ | ಪದವಾಕೃಪ್ರಮಾಣಾಬ್ಧಿಪಾರ
- 8 ಗಾಯ ಮಹಾತ್ಮನೇ ||೪|| ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ಥಾಪನೀಕ

- 9 ರಶಾಯಚಾ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜಪೂಜಕಾಯ
 10. ಮುದಾಸದಾ || ೫ || ಶ್ರೀವಾರಮೂವಾಸಿನಾ ಭೂಪ್ರದಕ್ಷಣ
 11 ಕಾರಿಣಾಂ | ಸುರೇಂದ್ರಯೋಗಿಣಾಂ ಶಿಷ್ಯ | ವರೇಯಾಣಾಂ
 12 ದೇವರೂಪಿಣಾಂ || ೬ || ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀವಿಜಯೇಂದ್ರಾ
 13. ಬ್ಯ ಯೋಗಿನಾಂ | ನಿಜಾಂತೇವಾಸಿನೇ ಶ್ರೀಮತ್ಪುಧೀಂದ್ರಾಬ್ಯ ತಪಶ್ವಿ
 14 ನೇ || ೭ || ಯಸ್ಮಾದಾಭಿರಭೂತ್ಸರ್ವಂ | ಜಗದೇತಚ್ಚ ರಾಚರಂ |
 15. ಯತೋಗಂಗಾಜಗಂನ್ಮಾತ | ಸಂಭೂತಾಲೋಕಪಾವನೀ || ೮ ||
 16. ಯದ್ರಜಸ್ಸಂಗತಃ ಕಾಂತಾ ಶಿಲಾಸಮಭವನ್ಮುನೇಃ | ಯದಂ
 17. ಘ್ರಗಣನೇನೈವಾಮರುತ್ವಾರಾರ್ಯಮಾಪಚಾ || ೯ || ಬಲಿಪಾ
 18 ತಾಳನಾಂಬ್ರಾಜ್ಯಂ ಶಕಟೋಯೇನಸೂದಿತಃ | ಯದಂಘ್ರ್ಯಂ
 19 ಕೋ ಭೋಗಿಭೋಗೇ ದೃಶ್ಯತೇದ್ಯಾಪಿ ಸುಂದರಃ | ೧೦ || ಶ್ರೀಮದ್ರಂ
 20 ಗಪ್ತಕಾಳಾಕಕೋಶಸದ್ಭಿರುದಾಂಸ್ವಿತಃ | ವಡೆಯಾರಿಶ್ಚಂಜಿ
 (ಹಿಂಭಾಗ) —
 21. ಭೂಪಪ್ರೀತಿಪಾತ್ರಂಹಿತತ್ಪುರಃ | ೧೧ || ಯೇನಂಶತ್ಸರ್ವ
 22 ದೇಶನ್ಯಪಾಲಕತ್ವಂನಮಾರ್ಜಿತಂ | ಸೋಯಂ ಮಹೀಪತಿಲಕೋ
 23 ಶ್ವತ್ಥನಾರಾಯಣಾಂತ್ರಿಕೇ | ಭೂವರಾಹಸ್ಯ ಚ ಪ್ರೀತ್ಯೈ ಪಾಳ್ಯಾ
 24. ದಕ್ಷಿಣತೋಮಮಾ || ೧೨ || ಶಘೈವೋತ್ತರಕಾವೇರ್ಯಾ | ಲೂರಾ
 25 ದುತ್ತರತಸ್ಥಿತಂ | ನಾನ್ಮಾಂದಿಪಾನಲ್ಲೂರ್ರಂಕೋಡಿಕಾಲರ
 26 ಪುರಂತಥಾ || ೧೩ || ರಿತ್ವಿಕ್ಪುರೋಹಿತಾಚಾರ್ಯಸಭ್ಯಸಾಮಾಜಿ
 27. ಕೈರ್ಯುತಃ | ಮಂತ್ರಿಭರ್ವೇಶ[ತ್ರ]ತ್ವಜ್ಞೈಸ್ಸದಾಧರ್ಮಪ್ರವರ್ಧ
 28 ಕೈಃ || ೧೪ || ಅಸ್ಮತ್ಪ್ರಾಚೀನಭೂಪಾನಾಂ | ಅನೇಕಸುಕ್ರುತಾಪ್ತ
 29 ಯೇ | ಭಾರ್ಯಾಬಂಧುಯುಕ್ತಪ್ರಾದಾಂ | ಸಹಿರಂಜ್ಯೋದಧಾರಯಾ ||
 30 || ೧೫ || ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುನ್ಯಪಾಣಾಂ | ಕಾಲೇಕಾ
 31 ಲೇ ಪಾಲನೀಯೋಭವದ್ಭಿಃ | ಸರ್ವಾನೇತಾನ್ಪಾಪಿನಃ ಪಾರ್ಥಿವೇಂ
 32 ದ್ರಾನ್ಮೂಯೋಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ || ೧೬ ||

ಶ್ರೀ ರಾಮ

Front—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಬಿ | ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋ
 2 ಕಯನಗರಾರಂಭ ಮೂಲಸ್ಥಂಭಾಯಶಂಭವೇ || ೧ ||
 3. ಸ್ವಸ್ತಿ ಶ್ರೀಶಕಸಹಶ್ರೇಃವರ್ಷೇದ್ವಯಧಿಕಪದ್ವತೇ | ರಙ್ಗದ್ರೌ
 4. ಕಪಿಲಪುಷ್ಪಾಂ ಶ್ರೀ ಶ್ರೀಮುಣಕ್ಷೇತ್ರಸಂಸ್ಥಿತೇ || ೨ || ನಿದ್ರಾ
 5 ಪುಷ್ಕರಿಣಿತಿರ ಶೋಭಿತೇ ಸ್ವಾಮಿನಾಂಮಠೇ || ಶ್ರೀರಾಮವೇದ್ಯಾ
 6 ಸ ಶ್ರೀಪೂಜಾಕಾಲೇಮಹಾಮನಾಃ || ೩ || ಶ್ರೀಮತ್ಪರಮಹಂ
 7 ಸಾಖ್ಯಾ [ಪ]ರಿವಾಡೀಶತಾಜುಃ | ಪದವಾಕಯಪ್ರಮಾಣಾಬಿಧಿಪಾರ
 8 ಗಾಯ ಮಹಾತ್ಮನೇ || ೪ || ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಸ್ಥಾಪನಿಕ
 9 ರಶಾಯಚಾ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾಯ
 10. ಮುದಾಸದಾ || ೫ || ಶ್ರೀವಾರಮೂವಾಸಿನಾ ಭೂಪ್ರದಕ್ಷಣ
 11 ಕಾರಿಣಾಂ | ಸುರೇಂದ್ರಯೋಗಿಣಾಂ ಶಿಷ್ಯ | ವರೇಯಾಣಾಂ
 12 ದೇವರೂಪಿಣಾಂ || ೬ || ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀವಿಜಯೇಂದ್ರಾ
 13 ಖ್ಯ ಯೋಗಿನಾಂ | ನಿಜಾಂತೇವಾಸಿನೇ ಶ್ರೀಮತ್ಸುಧೀಂದ್ರಾಖ್ಯ ನಪಶ್ವಿ
 14. ನೇ || ೭ || ಯಸ್ಮಾದಾಭಿರಭೂತ್ಸರ್ವಂ | ಜಗದೇತಚ್ಚ ರಾಚರಂ |
 15. ಯತೋಗಂಗಾಜಗಂನ್ಮಾತಾ | ಸಂಭೂತಾ ಲೋಕಪಾವಿನೀ || ೮ ||

16. यद्रजस्संगतः कांताशिलासमभवन्मुनेः । यदं
 17. ध्रिगणनेनैवा मरुत्वारायमाकुचा ॥ ९ ॥ बलिःपा
 18. ताळसांब्राज्यं शकटोयेनसूदितः । यदंघ्र्यं
 19. को भोगिभोगे दृश्यतेद्यापि सुंदरः ॥ १० ॥ श्रीमद्रं
 20. गण्पकाळाककोशसद्भिर्हृदांन्वितः । वडयारिश्वांजि

Back—

21. भूप्रीतिपात्रंहितत्पुरः ॥ ११ ॥ येनंशत्सर्व
 22. देशस्यपालकत्वंसमार्जितं । सोयं महीपतिलको
 23. श्वत्थनारायणांस्तिके । भूवराहस्यचप्रीत्यै पाळया
 24. दक्षिणतोममा ॥ १२ ॥ शथैवोत्तरकावेर्या । लूरा
 25. दुत्तरतस्थितं । नान्मादिपानलूरंकोडिकालर
 26. पुरंतथा ॥ १३ ॥ रित्विक्पुरोहिताचार्यसभ्यसामाजि
 27. कैर्युतः । मंत्रिभिर्देश[त]त्वज्ञैस्सदाधर्मप्रवर्ध
 28. कैः ॥ १४ ॥ अस्मत्प्राचीनभूपानां । अनेकसुकुतास
 29. ये । भार्याबंधुयुक्तप्रादां । सहिरण्योदधारया ॥
 30. ॥ १५ ॥ सामान्योयंधर्मसेतुर्नृपाणां । कालेका
 31. ले पालनीयो भवद्भिः । सर्वानेतान्भाविनः पार्थिवै
 32. द्रान्भूयो भूयोयाचतेरामचंद्रः ॥ १६ ॥

श्री राम

Transliteration

I-A—

śrī

1. namas-tunga śnaś-chumbi¹ chamdra-chāmara-chāravê¹ trailô-
 2. kya nagarārambha mûla-stambhāya Śambhavê¹
 3. svasti śrī Śaka sahasrêh varshêdvy-adhika shat chatê¹ Raudrau
 4. Kapila-shashtyām sî Śrīmushna-kshêtra samsthite² Nitya-
 5. pushkainî-tîra sôbhîtê svāminām mathê¹ śrī Râma-Vêdavyâ-
 6. sa śrī pûjākâlê mahāmanâh³ śrīmat paramaham-
 7. sākhyā [pa] nivrādîsatajushc¹ padavākya pramānābdhi pâra-
 8. gāya mahātmanê¹ śrīmad Vaisnava siddhāmta sthāpanîka-
 9. rasāya cha¹ Rāmachemdra-padāmbhōja pûjakāya
 10. mudāsadā⁵ śrī Vāramûvāsina bhû-pradakshana-
 11. kārīnām¹ Surêmdrayôginām śishya¹ varīyānām
 12. dêva-rûpinām⁶ sarvatamtra svatamtra śîi Vijayîmdrā
 13. khyā-yôginām¹ nijāmttêvāsine śrīmat Sudhîmdrākhyā tapasvi-
 14. nê⁷ yasmād-ābhirabhûtsaivam¹ jagadêtach-chaiācharam¹
 15. yatô Gamgā jagamnmātā¹ sambhûtālôkapavini⁸
 16. yadrajās sangatah kāmâtā śilāsamabhavan munêh¹ yadam-
 17. ghîr-gananê naiva maîutvāiāya māpachā⁹ Balih pâ-
 18. tāla sāmbrājyām Śakatô vêna sûditah¹ yadamghiyam-
 19. ko bhôgi-bhôgê drisyatêdyāpi sumdarah¹⁰ śrīmad Ram-
 20. gappa Kālākakôśa sadbhîri-udanvitah¹ Vadayāris-Chamji

I-B—

21. bhûpa prîtipâtīamhi tatpuah¹¹ yēnam śatsarva
 22. dêśasya pālakatvam samārjitam¹ sōyam mahîpatilakô-

23. svattha Nārāyanāmttikê! Bhûvarāhasya cha prītyai Pālyā
 24. dakshinatô mamā ||12|| śathai vōttara Kāvēryā! Lûrā-
 25. d uttarata-sthitam! Nānmāndipā Nallûram Kōdikālāia
 26. puram tathā ||13|| utvik-purōhitāchārya sabhya sāmāji-
 27. kair-yutah! mamtribhir dēsa [ta] tvajñais-sadā-dharma-pravāidha-
 28. kaḥ ||14|| asmat piachina bhûpānām! anēka sukiutāpta-
 29. yê! bhāryā-bandhu yukta piādām! sahumanyōda-dhārayā ||
 30. ||15|| sāmānyōyam dharma-sētui nrīpānām! kalē-kā-
 31. lē pālaniyō bhavadbhih! sarvān êtān bhāvmah pārthivēm-
 32. drān bhūyō bhūyō yāchatê Rāmachandrah ||16||

Śrī Rāma

Note

This copper plate grant and the next received from the same Rāghavēndrasvāmi matt at Nānjangūd appear to relate to some subordinate officers of the ruler of Chenṇi. The present grant consists of only one plate 9½" by 7½" and is in Sanskrit. It records that on the Kapilā-Shashthī day of the year Raudri, corresponding to the Śaka year 1602, when the matha of the svāmi was on the bank of the Nitya-Pushkarani at Śrīmushna-kshētra, at the time of the worship of Rāma-Vēdayāsa, Vadayāri, possessed of the title of Rangappa-Kālākatola, a favourite of the ruler of Chenṇi (Chenṇi-bhūpa) and acquirer of the governorship of the country, granted in the presence of Asvattha-Nārāyana for the pleasure of Bhûvarāha, the villages Nānmāndipānallūr and Kōdikāla to (with usual titles) Sudhīndra, disciple of Vijayīndia who was the disciple of Surēndia.

There must be some mistake in the name of the donee here, for we find the same person with the same spiritual pedigree figuring as the donee so far back as 1576 (see No 24), more than a hundred years before the period of the present record. Further the succession list of the matha does not show a Sudhīndra at about 1680. The present inscription also gives the verses (describing the foot of Vishnu), which appear in the grants of the Tanjore chiefs Chavappa and Chinna-Chavappa (Nos 26-28), but suddenly introduces Vadayāri without mentioning anything about his origin or the varna that sprang from the foot. The signature of the chief, śrī Rāma, and two figures of the boar appear at the end. The sixth lunar day of the dark half of Bhādrapada, when combined with Tuesday, Rōhinī-nakshatra and mahāpāta, is known as Kapilā-Shashthī. But these details do not occur during Śaka 1602, though they correspond to the cyclic Raudri as stated in the record.

The expression Rāma-Vēda-Vyāsa which occurs in the present record and which in the form of Rāma-Vyāsa also occurs in two other records requires a little explanation. It is a *dvandva* compound meaning Rāma and Vēda-Vyāsa or Vyāsa. According to tradition among the Mādhvas, Mādhvāchārya studied under Vyāsa in Badarikāśrama and on his expressing sorrow at parting, Vyāsa gave him 8 stones stating that his presence was in them and that he might worship them. These stones are styled Vyāsa. Five of them are said to be in the Uttarādi matha, and the remaining three in the other Mādhva mathas. But there is some difference of opinion as to which mathas are in possession of these precious relics. From the references given above, it becomes apparent that the Rāghavēndrasvāmi matha has all along been

in possession of some of these relics The following stanza from *Madhva-vijaya* mentions the fact of Madhvāchārya having obtained the stones from Vyāsa who is here identified with Nārāyaṇa —

prāpa sa Nārāyaṇataḥ | sūddha-sūlāshta-pīṭamāḥ |
yāsu sa Padmā-sahitō | dōṣhy-ahitas saṁnīhitah ||

32

Thirteenth copper plate record in the same matt
Telugu characters and language

Single plate

Size 10½" × 10".

ಅದೇ ಮರದಲ್ಲರುವ ಹದಿಮೂರನೆಯ ತಾಮ್ರಶಾಸನ
ತೆಲುಗು ಅಕ್ಷರ ಒಂದು ಹಲಗೆ . ಪ್ರಮಾಣ ೧೦½" × ೧೦"

(ಮುಂಭಾಗ)---

ಗರುಡ

ವಾಹನ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದಂಬುಲು ೧೬೨೧
- 2 ಅಗುನೇಟಿ ಪ್ರಮಾದಿನಾಮ ಸಂವತ್ಸರ ಭಾದ್ರಪದ ಬ ೩೦ ಬುಧವಾಸರಂ ನೂ
- 3 ರೋಗಪರಾಗಂ ಹಸ್ತನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪ
- 4 ರಿಪ್ರಾಜಕಾಚಾರ್ಯಲಯಿನ ಪದವಾಕ್ಯ ಪ್ರಮಾಣ ಪಾರಾವಾರಪಾರಂ
- 5 ಗ್ಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಲಯಿನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯಲ
- 6 ಯಿನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರ ದೇವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕುಲಯಿನ ಶ್ರೀ
- 7 ಮದ್ಯೋಗೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೊಡಯಲ ಕರಕಮಲ ಸಂಜಾತ ಲಯಿನ ಶ್ರೀ
- 8 ಮತ್ಸೂರಿಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೊಡಯಲ ವರಕುಮಾರಕುಲಯಿನ ಶ್ರೀಮತ್ಪು
- 9 ಮತೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ವೊಡಯಲವಾರಿ ಶ್ರೀ ರಘುಪತಿ ಭಂಡಾರಾಸಿಕಿ
- 10 ಚತುರ್ಥಗೋತ್ರಂ ರಂಗಪ್ಪ ಕಾಳಾಕಕೊಳವೊಡಯಾರಿವಾರಿ ಪೌತ್ರಲು ನಲ್ಲ
- 11 ನೈನಾ ಕಾಳಾಕಕೊಳವೊಡಯಾರಿವಾರಿ ಪುತ್ರಲು ಉತ್ತಮ ರಂಗಪ್ಪ ಕಾಳಾಕ
- 12 ಕೊಳವೊಡಯಾರಿವಾರು ಯಿಚ್ಚಿನ ಮಘಮದಾನಶಾಸನಮು ಮಾಯಲು
- 13 ಬಡಿ ಅಯಿನ ಪಯರಣ ಪಾಳ್ಯಂ ನಾಲುಗು ಮಾರ್ಗಮುಲ ವಚ್ಚೆ ವಡ್ಲಪೆರ
- 14 ಕಕಾಯಧಾನ್ಯಂ ಪೆರಿಕನುಸಹ ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ವೊಕಟಿ ಪಲ
- 15 ನರುಕು ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೨ ಕಾನುಲುರೆಂಡು ಅಂದುಲತೋ ಚೇರಿನ ಚಿ
- 16 ಲ್ಲರತಲ ಮೂಟಲುಸಹಗಾ ಅಂದುಕಂದುಕು ತಗ್ಗಟ್ಟುನ್ನುಚು ೫ ಗ್ರಾ
- 17 ಮಮುಲ ಪೇಟಲು ನತ್ತಗುಳಿ ವೆಳಂದೆ ತಿರುಕಳಪ್ಪೂರು ವಿರಾಂದವ
- 18 ರಂಕುರು ಪಾಲಪ್ಪನಿ ಕೋವಿಲ ಯೀ ಅಯಿದು ಪೇಟಲರೋನುನ್ನು
- 19 ವಡ್ಲಪೆರಿಕ ಕಾಯ ಧಾನ್ಯನಹಗಾ ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ವೊಕಟಿ
- 20 ಪಲಸರುಕು ಪೆರಿಕ ೧ ಟ್ಟಿ ಕಾ ೧ ಕಾನು ವೊಕಟಿ ಯೀ ಕ್ರಮಾನಕು ಯಿ
- 21 ಮ್ಮನಿ ಮಾಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನು ಸಹಿರಣ್ಣೋದಕ ಧಾರಾಪೂ
- 22 ವರ್ಕಮುಗಾನು ಕಟ್ಟಡ ಶೇಶಿನಾರಂಗನಕ ಮರಂ ಶಿಷ್ಯಪಾರಂಪರೈಮು
- 23 ಗಾನು ಆ ಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಾನು ಅನುಭವಾನಕು ತೆಚ್ಚುಕೋ
- 24 ನೇದಿ ಯಿದಿನ್ನಿ ಪೈರಣ್ಣೇತ್ವೆರನಿ ಕೋವಿಲಕು ಪಶ್ಚಿಮ ಭಾಗಂ ಮರವಿಳಾಹಂ

(ಹಿಂಭಾಗ)---

- 25 ವೀಧಿಲೋ ಸ್ಥಳಪುರಾಣಂ ನರಸಿಂಹಾಚಾರ್ಯಲವಾರಿ ಗೃಹಾ
- 26 ನಕು ದಕ್ಷಿಣಂ ಪವಿನಿ ವೆಂಕಟವರದಯ ನಿವೇಶನಾನಕು ಉತ್ತ

- 27 ರಂ ನಿವೇಶನಂ ಮರಾನುಕು ಕಟ್ಟಡ ಶೇಶಿನಾರಂ ಕಾಬಟ್ಟಿ ಅಮೆ
 28 ನಗಲ ಅಪ್ಪಭೋಗ ತೇಜ ಸ್ವಾಮ್ಯಮುಲುನ್ನು ಶಿಷ್ಯ ಪಾರಂಪ
 29 ರ್ಯಮುಗಾ ಅನುಭವಿಂಚುಕೊ ನುಬಾನ ವುಂಡೇದಿ ಯಿಟನಿ
 30 ಸಾಮತೀಂದ್ರ ತೀರ್ಥ ಶ್ರೀಪಾದ ಪೊಡಯಲ ವಾರಿ ರಘುಪತಿ
 31. ಫಂಡಾರಾನಕು ಉತ್ತಮ ರಂಗಪ್ಪ ಕಾಳಾಕಕೊಳ ವೊಡಯಾ
 32 ರಿವಾರು ಯಿಚ್ಚಿನ ದಾನಶಾಸನಮು || ದಾನಪಾಲನಯೋ
 33. ಮೃದ್ಯೇ ದಾನಾಭೇಯೋನು ಪಾಲನಂ ದಾನಾತ್ಯಗಮವಾ
 34. ಪೋತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪು
 35 ಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕ
 36 ಲಂಭವೇತು || ಯಿಶಾಸನಮು ಪ್ರಭುವು ಅನುಮತಿ ಮೀದೆ
 37 ಕಾಮರೈ ಅದಿಮೂರ್ತಿಯಗಾರಿ ಕುಮಾರುಡು ರಾಯ
 38 ಸಂಲಿಂಗಪ್ಪಯ ಪ್ರಾತಿನ ತಾಮ್ರಶಾಸನಮು
 39 ಶ್ರೀರಾಮ

(ಕೆಳಗೆ ರಾಮದೇವರ ವಿಗ್ರಹ, ಗರುಡ, ಹನುಮಂತರ ವಿಗ್ರಹ ಸಹ ರೇಖೆಯಿಂದ ಬರೆದಿದೆ)

Transliteration

I-A—

- 1 svasti sri vijayâbhyudaya Sâlivahana Śakâbdambulu 1621
 2 aguneti Prainâdi nâina samvatsara Bhâdrapada ba 30 Budhavâsaram Sû-
 3. ryôparâgam Hasta nakshatra punyakâlamamdu śîmat parama hamsa
 pa-
 4 rivrâjakâchâryulayinâ pada-vâkya-pramâna pârâvâra pâram-
 5 ggata sarva-tamtra svatamtrulayina śîmad-Vaishnava-siddhânta-pratistha-
 panâchâryula-
 6 yina śrîmad Râmachamdia dêvara divya-sîpâda-padmârâdhakulayina
 śrî-
 7. mad Yôgîndra-tîrtha Śrîpâda vodayala kara-kamala samjâtalayina sî-
 8 mat Sûrîndra tîrtha śrîpâda vodayala vara kumâarakulayina śrîmat Su-
 9 matîndra tîrtha śrîpâda vadayalavâri śrî-Raghupati bhamdâiniki
 10 chaturtha gôtram Ramgappa Kâlakakola vodayâri pautrulu Nalla-
 11. nainâ Kâlâkakola vodayârivâri putrulu Uttama-Rangappa Kâlaka
 12 kola vodayârivâru yichchina maghama dâna śâsanamu mâ yelu
 13. badi ayina Payarami pâlyam nâlugu mârgamula vachche vadla peri-
 14. ka kâya dhânyam perikalu saha perika 1 tki kâ 1 kâsu vokati pala-
 15. saruku perika 1 tki kâ 2 kâsulu remdu amdulatî chêrina chi-
 16. llara tala mûtalû sahagâ amdukamduku taggattunnuchu 5 grâ-
 17. mamula pêtalu Nattaguli Vêlande Tirukalappûru Virâmdava-
 18 ram Kuruvâlappani kôvila yî ayidu pêtalalônunnu
 19. vadla perika kâya dhânyu sahagâ perika 1 tki kâ 1 kâsu vokati pala-
 20. saruku perika 1 tki tã 1 kâsu vokati yî kramânanaku yi-
 21. minani mâ peddalaku sukritamugânu sa-hiranyôdaka dhârâ pû-
 22. rvakamugânu kattada śêśinâramganaka matham śishya pârâmparyamu-
 23. gânu âchamdiâkasthâyigânu anubhavanaku techchhukô-
 24 nêdi yidinni Pananêśvarani kôvilaku paschumabhâgam matha vilâham

I-B—

- 25 vîdhilô sthala purânam Nârasimhâchâryulavâri grihâ-
 26. naku dakshinam Pavini Vemkata Vaiadaya nivêśanânanaku utta-

27. ram nivēśanam mathānaku kattada śēśināiam kâbatti amdu-
28. nagala ashta bhôga tēja svānyamulunnu sisya pārampa-
29. ryamugā anubhavamchuko sukhāna vumḍēdi yitanī
30. Sumatīndia tītha śrīpāda vodayalavāri Raghupati
31. phamdārānaku Uttama Rangappa Kālākakola vodayā-
32. n vāru yicheluna dāna sāsānamu dāna pālanayōr
33. madhyē dānā-chhiyōnu pālanam dānāt svargam avā-
34. pnōti pālanād achyutam padam sva-dattā dvigunam pu-
35. nyam para-dattānu pālanam paradattāpa hārēna svadattam nishpha-
36. lam bhavētu yī sāsānamu prabhuvu anumati nūda
37. Kāmarsu Ādimūrtēyagāri kumārudu Rāya-
38. sam Lingappaya vrāsina tāmra-sāsānamu
39. śrī Rāma

Translation

Be it well. In the year 1621 of the victorious Śālivāhana era, the year Pramādi, on Wednesday the 30th of the dark half of Bhādiapada, when it was Sūryōparāga and Hasta constellation — For the Raghupati bhāndāia (treasury of the god Raghupati) of the illustrious Sumatīndra tītha śrīpāda vodayalu, (spiritual) son of the illustrious Sūrīndra tītha śrīpāda vodayalu, (himself the spiritual) son of the illustrious paramahansa parivīājākāchārya, padavākya-pramāna-pārāvāia-pārangata, sarva-tantra-svatantia, establisher of the illustrious Vaishnava siddhānta, worshipper of the illustrious lotus feet of the god Rāmachandra dēva, the illustrious Yōgīndia tītha śrīpāda vodayalu —

Uttama Rangappa Kālākakola Vodayār, son of Nallanainā Kālākakola vodayār and grandson of Rangappa Kālākakola Vodayār of Chaturtha gōtia, gave this charter of grant thus

At the rate of one pie per bag of paddy, nut and seeds and two pies per bag of *pala saruku* (?) which includes head-loads also, that come through the four roads of Payaranī Pālya which belongs to us, as also at the (same) rate of one pie per bag of paddy, nut and seeds and one pie per bag of *pala saruku* (?) in the markets of five villages, namely, Nattaguli, Velandē, Tūkalappūr, Virāmdavaramkuru and Vālappanī kōvil, should be granted — Thus we have ordered with gold and pouring of water in order that merit might accrue to elders. This you can obtain and enjoy in succession of the pupils of the matt for as long as the moon and sun endure

As we have (also) granted to the matt a site (which is) to the south of Sthala-purānam Narasimhāchārya's house and to the north of Pavini Venkatavaradaya's site in the Mathavilāham street to the west of Parānēśvara temple, you can remain happy enjoying in succession the eight rights therein. Thus the dānasāsana was granted to Sumatīndia-tītha śrīpāda vodayalu by Uttama Rangappa Kālākakola vodayar

Usual imprecation. This copper plate charter was written by Rāyasam Lingappayya, son of Kāmarsu Ādimūrtayagāru, by order of the chief. Śrī Rāma.

Note

This is another grant which relates to some subordinate officer of the ruler of Chenji. This grant also consists of only one plate. It measures 10½" by 10". It is in Telugu language and script. It tells us that on the occasion of a solar eclipse on Wednesday the new-moon day of Bhādrapada of the year Pramādi corresponding to the Saka year 1621, under the asterism Hasta,

Uttamarangappa-Kālākakola-Vodayāṇi of the Chaturtha gōtra, son of Nallanainā-Kālākakola-Vodayāṇi and grandson of Rangappa-Kālākakola-Vodayāṇi, granted, with all rights, certain dues on specified articles of merchandise in Payaranipālya which was under his rule, as well as a site for a matha to the west of Paaranēśvara temple to the Raghupati Treasury of (with usual titles) Sumatīndratīrtha-srīpāda-odeyar, son of Surēndratīrtha-srīpāda-odeyar, who was the spiritual son of Yōgīndratīrtha-srīpāda-odeyar. By order of the chief the grant was written by Rāyasam Lingappa, son of Kāmarsu Ādimūrteyagāru. Figures of Rāma, Garuda and Hanumān and the signature of the chief Śrī Rāma—occur at the end. The donor in the present record is evidently the grandson of the donor in the previous one.

The details of the date, *viz*, Ś1621 Pīamādi sam Bhādrapada ba 30 Budhavāra correspond to Wednesday, 13th September 1699 A.D. and there was a solar eclipse on that day as stated in the record.

33

Fourteenth copper plate record in the same matt

Telugu characters and language

Single plate.

Size 11½" × 9½"

ಅದೇ ಮರದಲ್ಲರುವ ಹದಿನಾಲ್ಕನೆಯ ತಾಮ್ರಶಾಸನ.

ತೆಲುಗು ಅಕ್ಷರ ೧ ಹಲಗೆ ಪ್ರಮಾಣ ೧೧೧" × ೯೬".

(ಮುಂಭಾಗ)—

ಶ್ರೀ ರಾಮ

1. ಸ್ವಪ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನತಕಾಬ್ದಂಬುಲು
2. ೧೬೬೬ ಅಗುನೆಟಿ ಅಕ್ಷಯನಾಮ ಸಂವತ್ಸರಂ ದಕ್ಷಿಣಯ
3. ನಂ ಹೇಮಂತಮುತುವು ಧನುರ್ಮಾಸಂ ಶುಕ್ಲಪಕ್ಷಂ ಸಪ್ತಮೀ
4. ಸೋಮವಾರಮುಂನ್ನು ಪೂರ್ವಾಭಾದ್ರಾಪದಾಶುಕ್ಲಮುಂನ್ನುಮಹಾ
5. ವ್ಯತಿಪಾತ ಪುಣ್ಯ ಕಾಲಮನ್ನು ಕೂಡಿನ ಯೀ ಶುಭದಿನಮಂದು
6. ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯುಲೈನ ಪದವಾಕ್ಯ ಪ್ರಮಾಣಪಾ
7. ರಾವಾರ ಪಾರಂಗತ ಸರ್ವತಂತ್ರ ಸ್ವತಂತ್ರಲೈನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಣಾ
8. ಚಾರ್ಯುಲೈನ ಶ್ರೀಮದ್ರಾಮಚಂದ್ರದ್ವಾವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕುಲೈನ ಶ್ರೀಮದುಪೇಂದ್ರ
9. ತೀರ್ಥಸ್ವಾಮುಲವಾರಿ ಕರಕಮಲ ಸಂಜಾತುಲೈನ ಶ್ರೀಮದ್ವಾದೀಂದ್ರ ತೀರ್ಥಸ್ವಾಮುಲ
10. ವಾರಿ ವರಕುಮಾರಕುಲೈನ ಶ್ರೀಮದ್ವಸುಧೇಂದ್ರ ಸ್ವಾಮುಲವಾರಿ ಶ್ರೀಮದ್ರಘುಪತಿ ದ್ವಾ
11. ವರಭಂಡಾರಾನಕು ವೀತಿಹೋತ್ರ ಗೋತ್ರಂ ಆರಶು ನಿಲಯಿಟ್ಟವಿಜಯ ವೊಪ್ಪಲಾ
12. ಮಳವರಾಯನಿಗಾರಿ ಪಾತ್ಯುಲು ಮುದ್ದವೆಂಕಟಪ್ಪ ಮಳವ ರಾಯನಿಗಾರಿ ಪುತ್ಯುಲು ವಿ
13. ಜಯವೊಪ್ಪಲಾಮಳವರಾಯನಿಗಾರು ವ್ರಾಯಿಂಚ್ಚಿ ಯಿಪ್ಪಿಂಚಿನ ಭೂದಾನತಾ
14. ಮ್ರಶಾಸನಕ್ರಮ ಮೆಟ್ಟಂನ್ನುನು ಮಾಪೆದ್ದಲಕು ಸುಕ್ಯತಾರ್ಥಮುಗಾ ಮಾ ತಲ್ಲಿಗಾರು
15. ಕಾವಿಂಚಿನ ತಟಾಕ ಮಂಚ್ಚಪ ಮಂದ್ರಲ ಶ್ರೀ ಸ್ವಾಮುಲವಾರಿ ದೇವ ಪೂಜಾ ಕಾಲಮಂದು
16. ಕುಂಬ್ಬಕೋಣಂ ಮರಮಂದ್ರು ಅನ್ನದಾನಾನಕು ಮಾ ಆರಿಯಲೂರಿ ಶ್ರೀಮಲೋ ಆಲಂದೊರ
17. ಯಕಟ್ಟಡ ಅನೆ ಗ್ರಾಮಾನ ಮೊದತ್ತರಂ ನ್ಯಾಲೋ ಘಟ್ಟನೂರು ಮಾಳ್ಳಕು ಆ ಪೂರಿ ಕೊಲತನು
18. ಗುಂಚ್ಚಲು ಮುಂನೂರುನ್ನು ಸಹಿರಣ್ಯೋದಕ ಧಾರಾ ಪೂರ್ವಕಮುಗಾ ಯಿಪ್ಪಿಂಚಿನಾರಂಗನಕ

- 19 ಆ ಚಂದ್ರಾರ್ಕ ಸ್ಥಾಯಿಗಾ ಮೀ ಸಂಸ್ಥಾನ ಪಾರಂಪರ್ಯಮುಗಾ ದಾನಕು ಯೋಗ್ಯಮುಗಾ
 20 ಮೀರೇ ಅನುಭವಿಂಚುಕೋ ರಾಗಲವಾರು ಯೀಧರ್ಮಾನುಕು ಯವರೈನಾ ವಿರೋಧಂ ಶೇಶಿನ
 21 ವಾರು ಕಾಶೀಲೋಗೋಹತ್ಯ ಬ್ರಂಹ್ಮತ್ಯ ಶೇಶಿನ ದೊಷಾನ ಪೋಗಲವಾರು ಯೀ
 22 ಕ್ರಮಾನಕು ಶ್ರೀಮದ್ವಸುಧೇಂದ್ರ ಸ್ವಾಮಿಲವಾರಿ ರಘುಪತಿ ದ್ಯಾವರ ಭಂಡಾರಂ
 23 ಅನ್ನದಾನ ಧರ್ಮಾನುಕು ವಿಜಯವೊಪ್ಪುಲಾ ಮಳವರಾಯನಿಗಾರು ಪ್ರಾಯಿಂಚಿ ಇ
 24. ಪ್ಪಿಂಚಿನ ಭೂದಾನ ತಾಮ್ರ ಶಾಸನಮು || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾ
 25. ಚೈಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ||

(ಹಿಂಭಾಗ) —

- 26 ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ | ಪರದತ್ತಾ
 27 ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ || ಯೀಭೂದಾನ ತಾಮ್ರಶಾಸನ
 28 ಮು ರಾಯಸಂ ವೆಂಕ್ಟಪ್ರಮಯ್ಯ ಕುಮಾರುಡು ಮೈದ್ಯ ಲಿಂಗಯ್ಯ ಪ್ರಾಯಿಂಚಿನ
 29 ಶಾಸನಂ || ಅಲಂದೊ ರಯಾರುಕಟ್ಟಡಲೊ ಪಿಳಾರಿ ಗುಡಿಕ ಪಡಮಣ
 30 ನಾರಿಗುಡುಕಿ ಪುತ್ತರಂ ಪುತ್ತೇರ್ದಿದಕ್ಷಣಂ ನಿವೇಶನಮುನಹ ಗುಂಟ್ತಲು ಮುನ್ನೊ
 31 ಟಪದಿ ||

Transliteration.

Front—

Śrī-Rāma.

- 1 svasti śrī vijayābhyudaya Śālivāhana Śakābdāmbulu
 2. 1666 aguneti Akshaya nāma samvatsaram Dakshanāya-
 3 nam Hēmamta rituvu Dhanurmāsam śukla-paksham saptamī
 4 Sōmavāramumnnu Pūrvābhādrā-nakshatramumnnu mahā-
 5 vyatīpāta punya kālamumnnu kūdina yī śubha-dīnamamdu
 6 śrīmat-parama-hamsa-parivrajakā-chāryulaina pada-vākya-prāmana-pā-
 7. rāvara pāramgata sarvatāmtra svatāmtralaina śrīmad-Vaiṣṇava-siddhām-
 ta-pratishthāpanā-
 8 chāryulaina śrīmad Rāmachandra-dyāvara divya śrīpāda-padmarādhaku-
 laina śrīmad Upēmdia
 9. tīrtha svāmulavāri kara-kamala-samjātulaina śrīmad Vādīmdia-tīrtha
 svāmula-
 10. vāri vara kumārakulaina śrīmad Vasudhēmdra svāmulavāri śrīmad Raghu-
 patī dyā-
 11 vara bhamdārānaku Vītihōtia gōtram Ariasunilayitta Vijayavoppulā
 12. Malavarāyanigāri putrulu Muddu-Vemkatappa Malavarāyanigāri putrulu
 V1-
 13 jayavoppulā Malavarāyanigāru vrāyamchchi yippimchina bhū-dāna tā-
 14. mia śāsana kramam etlamnanu mā peddalaku sukritārthamugā mā
 talli
 15. kāvimchchina tatāka mamttapa mamddali śrī-svāmulavāri dēva-pūjā
 kālamamdu
 16. Kumbbhakōnam mathamamddu anna-dānānaku mā Ariyalūri śīmalō
 Ālamddora-
 17. yakattada ane grāmāna modattaram nyālalō ghatti nūru mallaku ā vūri
 kolatanu
 18 gumttalu mumūrunnu sa-hiranyōdaka dhārā-pūrvakamugā yippimchinā-
 ram ganaka

- 19 ā chandrārka sthāyigā mī samsthāna pāraṃparyamugā dānaku
yōgyamugā
20. mīrē anubhaviṃchuko rāgalavāru yī dharmānuku yavaraina vūōdham
śēsina-
21 vāru Kāśilō gōhatya Brahma-hatya śēsina dōshāna pōgalavāru yī
22 kramānaku srimad Vasudhēndia svāmula-vāri Raghupati dyāvāra bhamdā-
ram
23 anna-dāna dharmānuku Vijayavoppulā Malavarāyanigāru viāyīmchi i-
24 ppimchina bhū-dāna tāmra-sāsanamuḥ dāna-pālanayōr madhyē dānā-
25. chchiēyōnu pālanam ḥ dānāt svargam avāpnōti pālanād achyutam
padamḥ

(Back)—

- 26 sva-dattā-dviguṇam punyam para-dattānupālanam para-dattā-
27 pahāiēna sva-dattam nishphalam bhavēt yī bhūdāna tāmra śāsana
28 mu iāyasam Venkatrāmayya kumarudu Vaidyalinggayya vrāyīm-
chchina
29 Śāsanamḥ Ālamddorayārukattadalō Pillarī gudiki padamara Aḥ-
30 nāḥ gudiki vuttaram Puttērki dakshanam nivēśanamū saha gumttalu
munnū-
31. ṭa padī ḥ

Translation.

Be it well In the year 1666 of the victorious Śālivāhana era corresponding to the year Akshaya, on Monday, the 7th of the bright half of Dhanurmāsa during Hēmana ritu and Dakshināyana, under the constellation Pūrvābhādra and the holy mahā-vyatipāta—on this auspicious day for the treasury of the god Raghupati dēva of (the matt of) the illustrious Vasudhēndra svāmī, (spiritual) son of the illustrious Vādinratīthasvāmī, (himself the spiritual) son of the illustrious paramahansa paṇḍrājakāchāyī, pada-vākya-piāmāna-pārāvāra-pārangata sarvatantra svatantra, establisher of the illustrious Vaishnava siddhānta, worshipper of the lotus feet of the god Rāmachandra-dēva, the illustrious Upēndratīrthasvāmī —

Vijayavoppulā Malavarāya, son of Muddu Venkatappa Malavarāya and grand-son of Arasunilayitta Vijaya Voppulā Malavarāya of Vitiḥōtra gōtra, got the copper plate charter of the grant of land written thus —In order that merit might accrue to our elders we have granted with gold and pouring of water 300 guntas of the best lands of the revenue value of 100 *malluku*, within the boundary of the village Ālamddoraya-kattada belonging to our Ariyalūḥ sīma for the distribution of food in the matt at Kumbhakōnam on the day when the worship of the god takes place in the mantapa near the tank which was caused to be built by our mother This might be enjoyed by you, who are fit for the grant, in succession for as long as the moon and sun endure

Whosoever does harm to this dharmā gets the sin of killing the cows and Brāhmans in Kāśī

With this order Vijayavoppulā Malavarāya got the copper plate charter of the grant of land written and granted for the distribution of food to the treasury of the god Raghupati-dēva belonging to the illustrious Vasudhēndrasvāmī

[Usual imprecatory verses] This record is written by Vaidya Lingayya, son of Rāyasam Venkatrāmayya. 300 guntas of land including the site at Ālamddorayāru

kattada to the west of Pillārigudi, to the north of Ānārigudi and to the south of Puttēri

Note

This copper plate inscription records a grant to the same Rāghavēndrasvāmi matt by a chief of Ariyālūr. It consists of only one plate, measuring 11½" by 9¼" and is in Telugu. The donor was Vijayavoppulā Malavarāya of the Vīṭhōtra-gōtra, son of Muddu Venkatappa-Malavarāya and grandson of Arasunilayitta Vijayavoppulā Malavarāya, while the donee was Vasudhēndra-svāmi, son of Vādīndratīrtha-svāmi, who was the spiritual son of Upēndratīrtha-svāmi. The grant consisted of 300 guntas of land of the revenue value of 100 *mālluku* in the village Ālandorayārukattada in Ariyālūsīma. It also appears to have consisted of a house site at the same village. The date of the record, Monday the 7th lunar day of the bright half of Dhanurmāsa in Hēmantaritu of *śakshināyana* in the year Akshaya the Śaka year being 1666, corresponds to Monday, 8th December 1746 A. D.

34

Fifteenth copper plate record in the same matt.

Nāgarī characters and Sanskrit language.

3 plates size 10¼" × 7¼".

ಅದೇ ಮರದಲ್ಲರುವ ಹದಿನೈದನೆಯ ತಾಮ್ರಶಾಸನ
ನಾಗರಾಕ್ಷರ (3 ಹಲಗೆಗಳು ಉಂಗುರವಿಲ್ಲ,)
ಪ್ರಮಾಣ ೧೦ ¼" × ೭ ¼"

(1ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

- 1 ಶುಭಮಸ್ತು | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
- 2 ವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಅ
- 3 ಗಜಾನನಪದ್ಮಾರ್ಕಂ ಗಜಾನನಮಹರ್ನಿಶಂ | ಅನೇಕದಂ
- 4 ತಂ ಭಕ್ತಾನಾ ಮೇಕದಂತಮುಪಾನ್ಮಹೇ | ಹರೇರ್ಲಲಾವರಾಹ
- 5 ನ್ಯ ದಂಷ್ಟ್ರಾ ದಂಡಸ್ತಪಾತುವಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾ ಯತ್ರಧಾತ್ರೀ
- 6 ಚೈತ್ರತ್ರಯಂದಧಾ | ಶ್ರೀಶಾಲಿವಾಹನಶಕ್ತೇ ಶರನಾಗಬಾಣ
- 7 ಶೀತಾಂಶುಸಂಮಿತ ಶರತ್ಸುಗತಾನ್ವಮುಷ್ಮಿ | ವರ್ಷೇತು ಶೋ
- 8 ಭಕ್ತತಿ ಮಾನಶುಚೌ ವಳಕ್ಷೇಪ ಕ್ಷೇಧ ಮೈಷ್ಠವತಿಧಾವಮೃತಾಂ
- 9 ಶುವಾರೇ | ಶ್ರೀಮದ್ಧ್ವಜಾಧಿರಾಜ ಶ್ರೀ ಭೂಪಾಲ ಪರಮೇಶ್ವರಃ
- 10 ಕಲ್ಯಾಣಚರಿತೋ ವೀರ ಪ್ರತಾಪ ಬಿರುದಾಂಕಿತಃ | ಅರ್ಥ
- 11 ಚಾತಕ ಸಂದೋಹ ಸಂತೋಷಕರತೋಯದಃ | ಪ್ರತ್ಯರ್ಥ
- 12 ಪೃಥಿವೀಪಾಲ ಮೌಳಿಲಾಲಿತಶಾಸನಃ | ತುರುಷ್ಕ ಶುಷ್ಕ
- 13 ಗಹನದಹನೋದ್ಯದ್ಧವಾನಲಃ | ಚಂಡಬಾಹು ಬಲೋದ್ಧಂ
- 14 ಡ ಪಾಂಡ್ಯ ಬಂಡನ ಪಂಡಿತಃ | ಚೋಳ ಕೇರಳ ನೇಪಾಳ ಭೂ
- 15 ಪಾಲ ಕರಿಕೇಸರೀ | ಕೊಂಗವಂಗ ಕಳಿಂಗಾಂಗ ಭೂಭೃತಿ
- 16 ಮಿರ ಭಾಸ್ಕರಃ | ಬಿರುದಂತೆಂಬರ ಗೂಡಸ್ತರುಣೀಜನನ
- 17 ವ್ಯಕುನುಮ ಕೋದಂಡಃ | ರಾಜಕುಲಾಬ್ಧಿ ಶಶಾಂಕಃ ಶೂರೋ
- 18 ಧರಣೀ ವರಾಹ ಬಿರುದಾಂಕಃ | ಶ್ರೀ ನಾರಾಯಣಪಾದ ಪಂಕಜ

- 19 ಯುಗೀ ವಿಂಢ್ಯಸ್ತ ವಿಷ್ವಗ್ಧರಃ ಶ್ರೀಮತ್ಪಶ್ಚಿಮ ರಂಗಧಾಮ
20 ನಗರೀ ಸಿಂಹಾಸನಾಧೀಶ್ವರಃ | ಪ್ರತ್ಯರ್ಥಿಕ್ಷಿತಿಪಾಲ ರತ್ನ
21. ಮಕುಟೀ ನೀರಾಜಿತಾಂಘ್ರಿಶ್ಚಿರಂದೇವ ಬ್ರಾಂಹಣರಕ್ಷಣಾಯ ಪ
22 ಧಿವೀ ನಾಂಮ್ರಾಜ್ಯ ದೀಕ್ಷಾಂವಹ | ಆತ್ರೇಯಗೋತ್ರಸಂಜಾತ
23 ಅಶ್ವಲಾಯನಸೂತ್ರವಾನ್ | ರೈಕ್ಕಾಖೀಚಾಮರಾಜಸ್ಯ
24. ಪೌತ್ರಸ್ವದ್ಗುಣವಾರಿಧೇಃ | ದೇವರಾಜಸ್ಯತನಯೋದೇವರಾ

(2ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

- 25 ಜಮಹೀಪತಿಃ | ನೇಶೇತು ಬಯನಾಡಾಪ್ಯೇ ನಿಜವಿಕ್ರಮಣಾ
26 ಜಿತೇ | ಪುರಾಹ್ವಯಂ ಮಹಾಗ್ರಾಮ ಮುಪಜೀವ್ಯಾವತಿಷ್ಠತಃ |
27 ಸರಗೂರಿತಿವಿಖ್ಯಾತ ಗ್ರಾಮಸ್ಯ ಸ್ಥಲ ಮಾಶ್ಚಿತ್ತಂ |
28 ಗ್ರಾಮಂನಲ್ಲೂರು ನಾಮಾನಂತಚಾಕಾರಾಮಶೋಭಿತಂ | ಪ್ರ
29. ತ್ಯಬ್ಧಂ ಶತದೀನಾರದಾಯಿನಂ ಸಸ್ಯಸಂಪದಾ | ಪ್ರತಿ
30 ನಾಮ್ನಾ ದೇವರಾಜ ಪುರಮ ಪ್ರತಿಮಂಭುವಿ | ಶ್ರೀಮತ್ಪರಮ
31. ಹಂಸಶ್ರೀ ಪರಿವ್ರಾಜಕಸದ್ಗುರೋಃ | ಪದವಾಕ್ಯಪ್ರ
32. ಮಾಣಾಬ್ಧಿ ಪಾರೀಣಸ್ಯ ಮಹಾತ್ಮನಃ | ಸರ್ವತಂತ್ರ
33 ಸ್ವತಂತ್ರಸ್ಯ ಕರ್ಯಾಣಗುಣಶಾಲಿನಃ | ಶ್ರೀಮದ್ವೈ
34. ಪ್ಷವ ಸಿದ್ಧಾಂತ ಸ್ಥಾಪನಾರ್ಯಸ್ಯಧೀಮತಃ | ಶ್ರೀ
35 ರಾಮಚಂದ್ರ ದೇವಶ್ರೀಪಾದಾರಾಧನೋದ್ಯತಸ್ಯ ಸದಾ |
36. ವಿಜಯೇಂದ್ರ ತೀರ್ಥಪಾಪ ಶ್ರೀಮತ್ಕರ ಕಮಲಜಾತಸ್ಯ
37 ಶ್ರೀ ಮತ್ಸುಧೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಸ್ವಾಮಿ ಸತ್ಕುಮಾರ
38 ಸ್ಯ | ಶ್ರೀರಾಘವೇಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಾಖ್ಯಸ್ಯಸಂಯ
39 ಮೀಂದ್ರಸ್ಯ | ಅಸ್ಯಮರಾಧಿಷ್ಠಾತುರ್ದೇವಸ್ಯ ಶ್ರೀರಾ
40 ಮಚಂದ್ರಸ್ಯ | ಕೋಶಾಯದೇವಪೂಜಾ ಬ್ರಾಂಹ್ಮಣಭುಕ್ತಾ
41 ದಿ ಸರ್ವ ಧರ್ಮಕೃತೇ | ಮಹತ್ಯನ್ಮಿನ್ಪುಂಞ್ಯ ಕಾಲೇರಂ
42 ಗೇಶಪದಸಂನಿಧೌ | ಶ್ರೀಮಂನಾರಾಯಣ ಪ್ರೀತ್ಯೈವಪ್ರಾ
43. ದಾದ್ಧಾರಾ ಪುರಸ್ಕರಂ | ಶ್ರೀ ರಾಘವೇಂದ್ರ ತೀರ್ಥಶ್ರೀ ಪಾ
44 ದಮರಸ್ಥರಾಮಚಂದ್ರಾಯ | ದತ್ತಸ್ಯ ದೇವವಿಭುನಾ
45 ನಲ್ಲೂರು ಗ್ರಾಮವರ್ಯಸ್ಯ | ಚತುಸ್ವೀಮಾನಿರ್ನಯಾದಿ

(2ನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ) —

- 46 ಲಿಖ್ಯತೇ ದೇಶಭಾಷಯಾ | ಹಂಚೀಪುರಗ್ರಾಮದಿಂದಂಪಡುವಲು
47 ಲಿಂಗಹಳ್ಳೀ ಗ್ರಾಮದಿಂದ ಬಡಗಲು | ಕೆರೆಬೀಚನಹಳ್ಳೀ
48. ಗ್ರಾಮದಿಂದಂ ಮೂಡಲು | ಸರಗೂರು ಗ್ರಾಮದಿಂದಂತೆಂಕಲು | ಇಂ
49. ತೀಚತುಃಸೀಮೆಯೊಳಗಾದ ಈ ನಲ್ಲೂರೆಂಬ ಗ್ರಾಮದಯಲ್ಲೆಗ
50 ಳೊಳಗಾದ ನಿಧಿನಿಕ್ಷೇಪಜಲಪಾಷಾಣ ಅಕ್ಷಿಣಿಅಗಾ
51. ಮಿಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪಭೋಗತೇಜಸ್ವಾಮ್ಯಗಳು ಈ
52 ರಾಘವೇಂದ್ರ ಸ್ವಾಮಿಗಳ ಮರಕ್ಕೆ ಸಲುವವು ಈ ಗ್ರಾಮಪು ಇವ
53 ರು ಮಾಡುವ ವ್ಯವಹಾರ ಚತುಷ್ಟಯಕ್ಕೆ ಯೋಗ್ಯವಾಗಿ ಸಲುವ
54 ದು ಈ ಗ್ರಾಮವನು ಈ ರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳ ಮರಕ್ಕೆ ಶಿ
55. ಪ್ಯ ಪ್ರಶಿಷ್ಯ ಪಾರಂಪರೆಯಾಗಿ ಆ ಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
56 ಗಳಾಗಿ ಸರ್ವಮಾನೈವಾಗಿ ಸುಖದಿಂ ಅನುಭವಿಶಿಕ್ಷೆಂ
57. ಡು ಬರಲುಳ್ಳವರೊ ಯಂದು ಆತ್ರೇಯ ಗೋತ್ರದ ಅಶ್ವಲಾ
58. ಯನ ಸೂತ್ರದ ರೈಕ್ಕಾಖೀಚಾಮರಾಜೋಡಯರ ಪೌ

- 59 ತ್ರರಾದ ದೇವರಾಜೋಡಯಫ ಪುತ್ರರಾದ ದೇವರಾಜಮ
60 ಹೀಪಾಲಕರು ಶ್ರೀಮದ್ವಿಷ್ಣು ಈಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದೋ
61 ಡಯರ ಕರಕಮಲ ಸಂಜಾತರಾದ ಶ್ರೀಮತ್ಸುಧೀಂ
62 ದ್ರ ತೀರ್ಥ ಶ್ರೀ ಪಾದೋಡೆಯರ ಕುಮಾರಕರಾದ ಶ್ರೀ
63 ರಾಘವೇಂದ್ರ ತೀರ್ಥಶ್ರೀಪಾದೋಡೆಯರ ಶ್ರೀರಾಮಚಂದ್ರ
64 ದೇವರ ಭಂಡಾರಕ್ಕೆ ದೇವಬ್ರಾಹ್ಮಣ ಸಂತರ್ಪಣಾ
65. ಥವಾಗಿ ಸಹಿರಂಜ್ಯೋದಕದಾನೆ ಧಾರಾಪೂರ್ವ
66 ಕವಾಗಿ ಕೊಟ್ಟ ನಲ್ಲೂರೆಂಬ ಗ್ರಾಮಕ್ಕೆ ಪ್ರತಿನಾಮ

(3ನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ) —

- 67 ಧೇಯವಾದ ದೇವರಾಜ ಪುರವೆಂಬ ಗ್ರಾಮದ ತಾಂಮ್ರ
68 ಶಾಸನ | ಏಕೈವಭಗಿನೀ ಲೋಕೇನರ್ವೇಷಾ ಮೇವಭೂಭು
69. ಜಾಂ | ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿಪ್ರದತ್ತಾ ವಸುಂ
70 ಧರಾ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂ
71 ಧರಾಂ | ಪಪ್ಪಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣಯಂ ಜಾಯ
72 ತೇ ಕ್ರಿಮಿಃ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾನುಪಾ
73 ಲನಂ | ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭ
74 ಪೇತ್ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇದಾನಾಚ್ಛೇದೋನು ಪಾ
75. ಲನಂ | ದಾನಾತ್ಸ್ವರ್ಗ ಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ
76 ಪದಂ | ಶ್ರೀ |

I-B—

- 1 शुभमस्तु । नमस्तुङ्गं शिरश्चुम्बि चंद्र चामर चार
2 वे । त्रैलोक्य नगरारम्भ मूलस्तंभाय शंभवे । अ
3 गजाननपद्मार्कं गजाननमहर्निशं । अनेक दं
4 तं भक्तानामेकदंतमुपास्महे । हरेर्लीलावराह
5 स्य दंष्ट्रादंडस्सपातुवः । हेमाद्रिकलशा यत्र धात्री
6 च्छत्रश्रियंदधौ । श्रीशालीवाहनशके शर नाग बाण
7 शीतांशु संमितशरत्सुगतास्वमुष्मिन् । वर्षेतु शो
8 भकृति मासिशुचौ वल्लक्षपक्षधवैष्णवतिथावमृतां
9 शु चारे । श्रीमद्राजाधिराजश्रीभूपालपरमेश्वरः
10 कल्याणचरितोवीरप्रतापविरुदांकितः । अर्थि
11. चातकसंदोह संतोषकरतोयदः । प्रत्यर्थि
12 पृथिवीपालमौलिलालितशासनः । तुरुष्कशुष्क
13. गहन दहनोद्यद्धानलः । चंडबाहुबलोदं
14 ड पांड्यखंडनपांडितः । चोळकेरळनेपाळभू
15. पालकरिकेसरी । कौंगवंगकळिगांगभूभृत्ति
16 मिरभास्करः । बिरुंदतेबरंगडस्तरुणीजनन
17. व्य कुसुमकोदंडः । राजकुलाब्धि शशांकःशूरो
18 धरणीवराहविरुदांकः । श्रीनारायणपादपंकज
19 युगी विन्यस्त विष्वग्भरः श्रीमत्पश्चिमरगधाम
20 नगरी सिंहासनाधीश्वरः । प्रत्यर्थिक्षितिपालरत्न

21. मकुटीनीराजितांग्रिश्चिरंदेवब्राह्मणरक्षणाय पृ
22. थिवी सांघ्राज्यदीक्षांवहन् । आत्रेयगोत्रसंजात
23. आश्वलायनसूत्रवान् । रुक्शाखी चामराजस्य
24. पौत्रस्सद्गुण वारिधेः । देपराजस्यतनयो देवरा

II-A—

25. जमहीपतिः । देशेतु वयनाडाख्ये निजविक्रमणा
26. र्जिते । पुराह्वयं महाग्राम मुपजीव्यावतिष्ठतः ।
27. सरगूरिति विख्यातग्रामस्यस्थल माश्रितं ।
28. ग्रामंनल्लूरु नामानं तटाकारामशोभितं । प्र
29. त्यब्दं शतदीनार दायिनं सस्य संपदा । प्रति
30. नाम्ना देवराज पुरमप्रतिमंभुवि । श्रीमत्परम
31. हंसश्री परिव्राजकसद्गुरोः । पदवाक्य प्र
32. माणाब्धि पारिणस्य महात्मतः । सर्वतंत्र
33. स्वतंत्रस्य कल्याण गुणशालिनः । श्रीमद्वै
34. ण्णव सिद्धांत स्थापनार्थस्यधीमतः । श्री
35. रामचंद्रदेवश्रीपादाराधनोद्यतस्य सदा ।
36. विजयीद्रतीर्थपाद श्रीमत्कर कमलजातस्य
37. श्रीमत्सुधीद्रतीर्थ श्रीपादस्वामिसत्कुमार
38. स्य । श्रीराघवेंद्रतीर्थ श्रीपादाख्यस्य संय
39. मीद्रस्य । अस्यमठाधिष्ठातुर्देवस्य श्रीरा
40. मचंद्रस्य । कोशायदेवपूजाब्राह्मणभुक्त्वा
41. दिसर्वधर्मकृते । महत्तस्मिन्पुण्यकालेरं
42. गेश पदसं निधौ । श्रीमन्नारायण प्रीत्यैग्रा
43. दाद्धारापुरस्सरं । श्रीराघवेंद्रतीर्थश्रीपा
44. द मठस्थरामचंद्राय । दत्तस्यदेवविभुना
45. नल्लूरुग्रामवर्यस्य । चतुस्सीमानिर्नयादि

II-B—

46. लिख्यतेदेशभाषाया । हचीपुरग्राम

(The rest of the inscription is in the Kannada language).

Translation

I-B—

1. śubham astu । nainas-tunga śiraś-chumbhi chamdia chāmara chāra-
2. vē । traī-lōkya-nagar-ārambha mūla-stambhāya Sambhavē A-
3. gajānana-padmaīkam Gajananam abhānisam anēka-dam-
4. tam bhaktānām ēkadamtam upasmahē । Haiēr lilā-Varāha-
5. sya damshṭiā damdas sa pātu vah । Hēmādī-kalasā yatra Dhātri
6. chohhṭiā śriyam dadhau । sri Śālivāhana śakē śara-nāga-bāna-
7. śītāmsu sammita saratsu gatā svamushinin varshētu Sō-
8. bhakriti māsi suchau valakshē pakshētha Vaishnava tithāv-amṛitā-
9. śu vārē । śrīmad rājādhi-rāja sri-bhūpāla-paramēśvarah
10. kalyāna-charitō vīa-pratāpa-bhūdānkitah arthi-
11. chātaka-samdōha-samtōshakāna-tōyadah pratyarthi
12. prithivī-pāla-mauli-lālita-śāsanah । Turushka-śushka-

- 13 gahana dahanôdyaḍ ḍavâ-nalah | chamda-bâhu-balôddam-
 14 ḍa Pâmdya-khamdana-pamditah | Chôla Kêiala Nêpâla Bhû-
 15 pâla-kari kêsari || Komga-Vaanga-Kaḷimg-Ânga bhûbhrîti ti-
 16 mira bhâskarah | birudamt embara gamdas tarunî jana na-
 17 vya Kusuma-kôdamdah | râja-kulâbdhi saśâmkah sûrô
 18 Dharani-varâha buudâmkah | śrî-Nârâyana pâda-pamkaja-
 19 yugî vimnyasta vishvagbharah śrîmat-Paschima-Ramga-dhâma-
 20. nagari-simhâsan-âdhîśvarah | praty-arthi kshiti-pâla-ratna
 21. makuti-nirâptâmgghis chiram Dêva-Brâmhana rakshanâya pri-
 22 thivî sâmrâjya diksham vahan Âtiêya-gôtra samjâta
 23. Âśvalâyana sûtjavân | Rikśâkhî Châmarâjasya
 24 pautras sadguna vâridhêh || Dêva-rajasya tanayô Dêva-râ-

II-A—

- 25 ja mahîpatih | dêsê tu Baya-nâdâkhyê nijavikramanâ-
 26. rjûte | purâhvayam mahâ-grâmam upajîvyâ vatishthitah |
 27 Saragûriti vikhyâta grâmasya sthalam âsritam |
 28 grâmam Nallûru nâmanam tatâk-ârâma śôbhitam | pra-
 29 tyabdam śata dinâra dâyamam sasya-sampadâ | prati
 30 nâmnâ Dêvarâja-puram apratimam bhuvî | śrîmat parama-
 31 hamsa śrî parivrajaka sadgurôh | padavâkyâ pra-
 32. mânâbdhi pārînasya mahâtmanah | saiva tantra
 33 svatamtrasya kalyâna guna śâlinah | śrîmad Vai-
 34 shnava siddhânta sthâpanâryyasya dhîmatah | śrî-
 35 Râmachandra dêva śrî pādârâdhanôdyatasya sadâ |
 36 Vijayîndra-tîrtha pâda śrîmat kara-kamala jâtasya
 37. śrîmat Sudhîndra-tîrtha śrîpâda svamî satkumâra-
 38. sya | śrî-Râghavêndra-tîrtho śrîpādâkhyasya samya-
 39. mîndrasya | asya mathâdhîshthâtur dêvasya śrî Râ-
 40 machamdrasya | kôsaya-dêva-pûjâ-Brâmhana bhuktyâ
 41 di sarva-dharma-kritê-mahaty asmin-punya kalê Ram-
 42 gêśa pada samnidhau | śrîmam Nârâyana prîtyai prâ-
 43. dâd dhârâ-purassanam | śrî-Râghavêndra-tîrtha śrîpâ-
 44 da mathastha Râmachandrâya | dattasya Dêva-vibhunâ
 45 Nallûru grâma-varyasya | chatu-simâ nirnayâdi

II-B—

46. likhyatê dêsabhâshayâ | Hamichîpura grâmadimdam paduvalu
 47 lingahalli grâmadimdam badagalu | Kele-Bîchanahalli
 48 grâmadimdam mûḍalu | Saragûru grâmadimdam temkalu | im-
 49 tî-chatuh sîneyolagâda i Nallûremba grâmada yalle ga-
 50. lolagâda nidhi-nikshêpa-jala-pâshâna akshini âgâ-
 51. mi-siddha-sâddhyamgalemba ashta-bhôga tēja-svâmyagalu i-
 52 Râghavêndra-svâmigala mathakke saluvavu i grânavu iva-
 53. ru mâduva vyavahâra chatusthayakke yôgyavâgi saluva-
 54 du i grânavanu i Râghavêndra svâmigala mathakke si-
 55. shya-prasishya pârampareyâgi â-chamdrârka sthâyî-
 56. galâgi sarva-mâmnayavâgi sukhadim anubhaviśi kom-
 57. du baralullavarû yamdu Âtrêya gôtrada Âśvalâ-
 58. yana sûttrada Rik-śâkheya Châmarâj-odeyara pau-
 59. tîarâda Dêva-rajodayara putrârâda Dêvarâja-ma-
 60. hî-pâlakaru śrîmad Vijayîndra-tîrtha Śrîpâdo-
 61. ḍeyara kara-kamala-samjâtarâda śrîmat Sudhîm-

- 62 dra-tūtha śrī-pādodayara kumārakarāda śrī
 63. Rāghavēndra tūtha śrī-pādodeyara śrī Rāmachandra
 64. dēvara bhamdāyakke Dēva Biāmhmana samtarpānā-
 65. rthavāgi sa hūanyōdaka dāna-dhārā pūrva-
 66. kavāgi kotta Nallūru emba grāmakke piati nāma-

III-A—

- 67 dhēyavāda Dēvarāja-puravemba grāmada tāma
 68 sāsana ! ēkaiva bhaginī lōkē saivēshām ēva bhūbhū-
 69 jām || na bhōjyā na-kara grāhyā vipra-dattā vasum-
 70. dharā ! sva-dattāni para-dattām vā yō harēta vasum-
 71. dharām ! shashtir vaisha sahasrāni vishthāyām jāya-
 72. tē kimih ! sva-dattā dvigunam punnyam para-dattānupā-
 73. lanam || para-dattāpahārēna svadattam nishphalam bha-
 74. vēt ! dāna-pālanayōi-madhyē dānāt chhrēyōnupā-
 75. lanam ! dānāt svargam avāpnōti pālanād achyutam
 76. padam || śrī ||

Translation

Be it well.

[Invocation to Sambhu, Ganapati and the Boar incarnation of Vishnu].

On Monday, the 11th lunar day of the bright half of the month Āshādha in the year Śōbhakrit corresponding to the Śaka year reckoned by the arrows, the elephants, the arrows and the moon (1585).

The illustrious rājādhirāja rājapāramēśvara vīrapatāpa, of good character, rainy cloud which brings happiness to the group of chātakas the beggars, destroyer of hostile kings, a wild fire to the forest the Turushkas, destroyer of the Pāndya king, a lion to the elephants the Chōla, Kērala and Nēpāla kings, a sun to the darkness the Konga, Vanga, Kalinga and Anga kings, *virudentembara-ganda*, a cupid to the young women, a moon to the ocean, the royal family, having the *virudas* of dharmānīvarāha, a firm devotee of Nārāyana, lord of the throne of the western Ranganagarī (Seringapatam), whose feet are decorated by the jewelled diadems of the hostile kings, bearer of the burden of sovereignty just for protecting the *dēvas* and Brāhmanas, Dēvarāja of the Ātrēya-gōtra, Āśvalāyana sūtra and Rik-śākhā, son of Dēva-Rāja and grandson of Chāma-Rāja, granted, with pouring of water, at the auspicious time, in the presence of the god Rangēsa, in order to please, the god Nārāyana, to provide for the god's worship and the feeding of the Brāhmanas the village Nallūru, decorated with tanks and gardens, surnamed Dēvarājapura, of the annual income of 100 *dīnāra*, attached to the bigger village Pura in Saragūru-sthala of Bayanādu-dēśa, which he had acquired by his prowess, to the Rāmachandra treasury of the matt of the illustrious paramahansa parivrājaka sadguru, padavākya-pramānābdhi pārina, sarvatantra svatantra, possessor of good qualities, establisher of the illustrious Vaishnava siddhānta, worshipper of the illustrious feet of the god Rāmachandra, Rāghavēndraśrīpāda, son of Sudhīndiatūtha-śrīpāda, who was the spiritual son of Vijayīndia-tūtha-śrīpāda

The four boundaries of the village Nallūru granted to the god Rāmachandra of the matt of śrī Rāghavēndia-tūtha-śrīpāda are here written in native language—to the west of Hanchīpura, to the north of Lingahalli, to the east of Kerebīchana-halli and to the south of Saragūru—Thus the eight rights and powers of enjoyment

including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities within the four boundaries of the village Nallūru belong to the matt of Rāghavēndrasvāmī. The village might be enjoyed free of all imposts by the svāmī of the matt in succession of the disciples for as long as the moon and the sun endure. Thus the grant of the village Nallūru surnamed as Dēvarājapura is made with gold and pouring of water by Dēva Rāja of Atrēya-gōtra, Āśvalāyana-sūtra and Rik-śākhā, son of Dēva-Rāja Vodeya and grand-son of Chāma-Rāja Vodeya, to the Rāmachandīa Treasury of Rāghavēndratīrtha-śrīpāda, son of the illustrious Sudhīndratīrtha-śrīpāda who was the spiritual son of the illustrious Vijayīndratīrtha-śrīpāda, to provide for the feedings of the Brahmins.

[Four usual final verses].

Note

This copper plate inscription received from the same Rāghavēndrasvāmī matha at Nanjangūd belongs to the reign of the Mysore king Dodda-Dēva-Rāja Odeyar. It consists of three plates, each measuring 10" by 7½" and is engraved in Nāgarī characters. The language is Sanskrit up to line 46 and thereafter Kannada, except for the last four final verses which again are in Sanskrit.

The inscription records the grant of the village Nallūru surnamed Dēvarājapura, of the annual income of 100 *dīnāras* in Saragūrusthala by the king to the Rāmachandra treasury of the matt. The purpose of the grant was to feed the Brāhmins.

The svāmī of the matt at the time of the grant was the famous Rāghavēndratīrtha, one of the greatest among the successors of Vibudhēndratīrtha. He sat on the spiritual throne from 1624 to 1671. It was after him that the matha acquired its present designation. He studied under Sudhīndra at Kumbhakōnam. He died at Mantrālaya in the Bellāry District. Pilgrims from several parts of India go to Mantrālaya to worship his *brindāvana* or tomb. A car festival also takes place there in the month of Śrāvana every year. The place is held very sacred by the Mādhvas.

The date of the record is given as Monday, the 11th lunar day of the bright half of the month Āshādhā in the year Śōbhakṛitu and the Śaka year is reckoned by the arrows, the elephants, the arrows and the moon (1585). The whole date corresponds to Monday, 6th July 1663 A.D.

35

Sixteenth copper plate record in the same matt.

Telugu characters and Sanskrit language.

Single plate : size 12½" × 9½".

ಅದೇ ಶ್ರೀ ಮದವಲ್ಲರವ ಹದಿನಾರನೆಯ ತಾಮ್ರಶಾಸನ.

೧ ಹಲಗೆ : ತೆಲುಗಕ್ಷರ . ಪ್ರಮಾಣ ೧೨½" × ೯½".

ಶ್ರೀ

- 1 ೦|| ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
- 2 ಸ್ತಂಬಾಯ ಶಂಭವೇ ||೧|| ಹರೇರ್ಲಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರದಂಡಸ್ವಪಾತುಪಃಕೇಮಾದ್ರಿ
- 3 ಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀ ಭತ್ತ್ರಿಯಂ ದಧೌ ||೨|| ಶ್ರೀಮತ್ಪರಮ ಹಂಸಾಖ್ಯಪರಿವ್ರಾಡೀಶತಾಜುಷಾ
- 4 ೦| ಪದವಾಕ್ಯಪ್ರಮಾಣಾಬ್ಧಿ ಪಾರೀಣಾನಾಂ ನಿರಂಕುಶಂ ||೩|| ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ
ಸಂಸ್ಥಾಪನಗೀಯ

5. ಸಾಂ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ||೪|| ಶ್ರೀಮದ್ವಾದೀಂದ್ರ ಯೋಗೀಶಪಾ
6. ಣಿ ಪಂಕಜ ಜನ್ಮಾನಾಂ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀ ವಸುಧೇಂದ್ರಾರ್ಯ ಯೋಗಿನಾಂ ||೫|| ನಿಜಾಂ ತೇವಾಸಿನೇಮ
7. ಧ್ವ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ವೇದವೇದಾಂಗ ತತ್ಪಾರ್ಥವೇದಿನೇಜಿತವಾದಿನೇ ||೬|| ಆಶೇಷ ತೀರ್ಥಸಂಚಾರ
- 8 ರ ಪವಿತ್ರೀಕೃತಚೇತಸೇ | ವಿದ್ವತ್ಕುಮುದ ಸಂದೋಹ ಕೌಮುದೀಪ್ರಿಯಬಂಧವೇ ||೭|| ಅತ್ಯರ್ಥ ಮರ್ಥಸಂಪಾದ
- 9 ಥ ದಾನಾಜ್ಞಿತಸುರದ್ರವೇ | ದರ್ಭಿಕ್ಷುಚಕ್ಷುಃ ಶ್ರವಣವಿಕ್ಷೋಭಣಗರುತ್ಮತೇ ||೮|| ರಾಜಾಧಿರಾಜ ಕೋಟೀರ
10. ಕೋಟಿಕೂಟಾರ್ಚಿತಾಘ್ರಯೇ | ವರದೇಂದ್ರಯತೀಂದ್ರಾಯ ಸರ್ವಾಭೀಷ್ಟ ಪ್ರದಾಯಿನೇ ||೯|| ರಸರತ್ನ ತುರ್ಭೂ
- 11 ಸಂಖ್ಯಾಗಣಿತೇಶಕಜನ್ಮನಾ | ಜಯಾಬ್ಧಾತ್ವಯುಜೇ ಶುಕ್ಲದ್ವಿತೀಯಾ ಶುಕ್ರವಾಸರೇ ||೧೦|| ಶ್ರೀಮದ್ರಾ
- 12 ಮವ್ಯಾಸಪೂಜಾಸಮಯೇ ಸಂಪದಾಲಯೇ | ಶ್ರೀಭೂದೇವೀನಮೇತ ಶ್ರೀ ಕೇಶವಸ್ವಾಮಿ ಸಂನಿಧಾ ||೧೧||
13. ಸ್ವರ್ಗಂಗಾ ಸ್ವರ್ಗಂಗಾ ವಿಪುಲಾವಿಪುಲಾಬಭೂವಯಜ್ಞಾತಾ | ಪ್ರಜಯತಿ ವಿಷ್ಣುಪದಾಬ್ಜಂ ತದಬ್ಜ (೦)
- 14 ಚೇಂದ್ರಾದಿ ದೇವತಾವಂದ್ಯಂ ||೧೨|| ತಜ್ಜನ್ಯಜನ್ಯಧನ್ಯೇಷುಮಾನ್ಯಃ ಸೌಜನ್ಯಮಂಡಿತಃ | ವದಾನ್ಯ ಜನ
- 15 ಮೂರ್ಧನ್ಯೋ ಜಜ್ಞೇ ಪದ್ಧನ್ನ ಭೂಪತಿಃ ||೧೩|| ಶ್ರೀ ಪದ್ಮನಾಭ್ಯಕ್ಷಿತಿಪಸ್ಯಚಿಂತಾಮಣಿಃ ಪ್ರಭೂ ತಾರ್ಥಿಕ
- 16 ದಂಬಕಾನಾಂ | ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರುಹಲೋಚನಸ್ಯ ಬಕ್ವಾಂಬಿಕಾಭೂಚ್ಛ ಕುಟುಂಬಿನೀತಿ ||೧೪|| ಸುತೇವಕ
- 17 ಲನಾಂಬುಧೇಃಸ್ವರಭಿಲಾಶುಗಮಧವಾತ್ಮುಮಾರಮಿವ ಶಂಕರಾತ್ಮುಲ ಮಹೀಭೃತಃ ಕನ್ಯಕಾ | ಜಯ
- 18ಂತ ಮಮರಪ್ರಭೋರವಿಶಚೀರ ಸೋಮಾಧಿಪಂಸುತಂ ಜಗತಿಬಕ್ವಮಾಲಭತ ಪದ್ಮನಕ್ಷಾಪತೇಃ ||೧೫||
- 19 ಸ್ಯಃ ಕಾಮಿನೀಂ ಸ್ವತನು ಕಾಂತಿಭಿ ರಾಕ್ಷಪಂತೀಂ ಸೋಮಕ್ಷಿತಿಶತಿಲಕೋ ನವನೀರಜಾಕ್ಷೀಂ | ಕಲ್ಯಾಣಿ
- 20 ನೀಂ ಕಮಲನಾಭ ಇವಾಬ್ಧಿ ಕನ್ಯಾಂ ಲಿಂಗಾಂಬಿಕಾ ಮುದವಹದ್ವಹುಮಾನಶೀಲಾಂ ||೧೬|| ವರ
- 21 ತಿರುಮಲರಾಜಂ ಸಜ್ಜನಾದಿತ್ಯಭೂಜಂ ರಚಿತನಯವಿಚಾರಂ ರಾಮರಾಜಂಚಧೀರಂ ಸಕಲ
- 22 ಗುಣಕದಂಬಾ ಸಾಧುಸಾಲಿಂಗಮಾಂಬಾ ಸುತಯುಗಳ ಮವಾಪ ಶ್ರೀರಮೇವಾಬ್ಜಕಾಮಾ ||೧೭||
- 23 ಸತೀಂ ತಿರುಮಲಾಧಿಪಶ್ಚರಿತ ಲೀಲಯಾರುಂಧತೀಂ ಮನಾಗವಿ ನಿರಾಗ್ರಹೈರ್ವಸುಮತೀಂ ಯ
24. ಶೋವರ್ಧಿತಾಂ | ಪಿಯಾಂಶುರಿವರೋಹಿಣೀಂ ಹೃದಯಹಾರಿಣೀಂ ಸದ್ಗುಣೈರಮೋದತಸ
- 25 ಧರ್ಮೋಮಯಮಹೀಪ್ಯ ಮಂಗಾಬಿಕಾಂ ||೧೮|| ತನ್ಯಾಧಿಕೈ ಸ್ವಮಭವತ್ಸನಯಸ್ತಪ್ತೇಭಿಃ
- 26 ಸೋಮರಾಜವಸುಧಾ ಧಿಪ ಮಾಳಿರತ್ನಂ | ಆಸಕ್ತಸಮುಲ್ಲಸಿತ ಕಾಂತಿಭಿ ರಸೈಚಿತ್ರಂ ತ್ರಾಣಿ
27. ಸುದೃಶಾಂಚ ನಿರಂಜನಾನಿ ||೧೯|| ಸಕಲ ದಾವನಿಕಂಟಕಾನರಾತೀ ಸಮತಿ ನಿಹತ್ಯಸರಾಮ ರಾಜವೀ
- 28 ರಃ | ಭರತಮನು ಭಗೀರಥಾದಿರಾಜ ಪ್ರಧಿತಯಶಾಃ ಪ್ರಶಶಾಸ ಚಕ್ರಮುರ್ವ್ಯಾಃ ||೨೦|| ಸೋಮಕ್ಷಿತಿ
- 29 ಶ ವಂಶಾಬ್ಧಿ ಸೋಮಾತಿರುಮಲಾಧಿಪಾತ | ಜಾತಶ್ರೀ ಸೋಮಭೂಪಾಲ ರಾಜೋರಾಜ್ಯ
- 30 ಮಪಾಲಯತ್ ||೨೧|| ಯಸ್ಮಿನ್ಶತಸತ್ಯೇಕವೀರೇ ಧರಿಶ್ರೀ ಮೇಣಾಕ್ಷೀಣಾಮವ ಕಾರ್ಯಂ ವಲಗ್ನೇ ||
31. ಕೌಟಿಲ್ಯಂ ತತ್ಕುಂತಲೇ ಕರ್ಕಶತ್ವಂ ತದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಕಟಾಕ್ಷೇ ||೨೨|| ಸೋಯಂ ನಿ

- 32 ० ಹಾಸನಸ್ಥಃ ಕ್ಷಿತಿಪತಿಲಕಃ ಸೋಮಭೂಪಾಲರಾಜಃ ಕೀರ್ತ್ಯಾನ್ವಿತಂ ನಿರಸ್ಯನ್ಮುಖ
33 ನಹುಷನ್ಯಪಾನವಧ್ಯಾನಧಾನ್ಯಾನ್ | ಅಸೇತೋರಾಸುಮೇರೋರವನಿ ಸುರನುತ

(ಮುಂದಿನ ಹಲಗೆಗಳು ಸಿಕ್ಕಿಲ್ಲ)

- 1 ॥ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂವಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
2 ಸ್ತಂಭಾಯಶಂಭವೇ ||೧|| ಹರೇಲಿಲಾವರಾಹಸ್ಯದಂಶ್ಚಾಂಧಸ್ಸಪಾತುಃ | ಹೇಮಾದ್ರಿ
3 ಕಲಶಾಯತ್ರಾಚ್ಚಿತ್ರಶ್ರಿಯಂಧೌ ||೨|| ಶ್ರೀಮತ್ಪರಮಹಂಸಾಖ್ಯಪರಿವ್ರಾಜಿಶತಾಜುಷಾ
4 ॥ ಪದವಾಕ್ಯಪ್ರಮಾಣಾಬ್ಧಿಪೋರಿಣಾನಾಂ ನಿರಂಕುಶಂ ||೩|| ಶ್ರೀಮದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತ ಸಂಸ್ಥಾಪ-
ನಗರೀಯ
5 ಸಾಂ | ರಾಮಚಂದ್ರಪದಾಂಭೋಜ ಪೂಜಕಾನಾಂ ಮುದಾಸದಾ ||೪|| ಶ್ರೀಮದ್ವಾದ್ವೈಯೋಗೀಶ ಪಾ
6 ಣಿ ಪಂಕಜ ಜನ್ಮನಾಂ ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರಶ್ರೀವಸುಧೇದಾರ್ಯಯೋಗೀನಾಂ ||೫|| ನಿಜಾಂತೇ ವಾಸಿನೇ ಮ
7 ಧ್ವ ಸಿದ್ಧಾಂತಾರ್ಥೋಪದೇಶಿನೇ | ವೇದವೇದಾಂಗತತ್ವಾರ್ಥವೇದಿನೇಜಿತವಾದಿನೇ | ಅಶೇಷಾರ್ಥಸಂಚಾ
8 ರ ಪವಿತ್ರೀಕೃತಚೇತಸೇ | ವಿವ್ರತ್ಕುಮುದಸಂದೋಹ ಕೌಮುದೀಪ್ರಿಯಬಂಧವೇ ||೬|| ಅಲ್ಪಾರ್ಥಮರ್ಥಿಸರ್ವಾ
9 ರ್ಥ ದಾನಾಜಿತಸುರದ್ರವೇ | ದುರ್ಭಿಕ್ಷುಚಕ್ಷುಃ ಶ್ರವಣವಿಕ್ಷೋಭಣಗಠಮತೇ ರಾಜಾಧಿರಾಜಕೋಟೀರ
||೭||
10 ಕೌಟಿಕ್ಕುಟಾರ್ಚಿತಾಂಗ್ರೀಯೇ | ವರದೈದ್ರಯತೀದ್ರಾಯ ಸರ್ವಾಭೀಷ್ಟಪ್ರದಾಯಿನೇ ||೮|| ರಸರತ್ನತುಂಬು
11 ಸಂಖ್ಯಾಗಣಿತೇ ಶಕಜನ್ಮನಾ | ಜಯಾದ್ವಾಶ್ರಯಜುಗುಕ್ತದ್ವಿತಿತಾ ಶುಕ್ರವಾಸರೇ ||೯|| ಶ್ರೀಮದ್ರಾ
12 ಮವ್ಯಾಸಪೂಜಾಸಮಯೇಸಂಪದಾಲಯೇ | ಶ್ರೀಭೂದೇವೀ ಸೇಮತಶ್ರೀ ಕೇಶವಸ್ವಾಮಿ ಸಂನಿಧೌ ||೧೦||
13 ಸ್ವರ್ಗೇಗಾ ಸ್ವರ್ಗೇಗಾ ವಿಪುಲಾವಿಪುಲಾ ಬಭೂವಯಜ್ಞಾನಾ | ಪ್ರತಿಯತಿ ವಿಷ್ಣುಪದಾಬ್ಜಂ ತದಜ್ಜ (೦)
14 ಚೇಂದ್ರಾದಿ ದೇವತಾವಂಶಂ ||೧೧|| ತಜ್ಜೇನೈಜನ್ಯಧನ್ಯೇಷುಮಾನ್ಯಃ ಸೌಜನ್ಯಮಂಡಿತಃ | ವದಾನ್ಯಜನ
15 ಮೃಧನ್ಯೋಜಜ್ಞೇಪೇದನ್ಮಭೂಪತಿಃ ||೧೨|| ಶ್ರೀಪೇದನಾಖ್ಯಾಕ್ಷಿತಿಪತ್ಯ ಚಿಂತಾಮಣಿಃ ಪ್ರಭೂತಾರ್ಥಕ
16 ದಂಬಕಾನಾಂ | ಲಕ್ಷ್ಮೀರಿವಾಂಭೋರುಹಲೋಚನಸ್ಯ ಬಕ್ಷಾಂವಿಕಾಭೂಚ್ಚಕುಟುಂಬಿನೀತಿ ||೧೩|| ಸುತೇವಕ
17 ಲನಾಂಬುಧೇಃ ಸುರಭಿಲಾಶುಗಂಧವಾತ್ಕುಮಾರಮಿವಶಂಕರಾತ್ಕುಲಮಾಹ್ನಿಭೃತಃ ಕನ್ಯಕಾ | ಜಯ
18ಂತ ಮಮರಪ್ರಭೋರವಿಶವೀರಸೋಮಾಧಿಪಂಸುತಂ ಜಗತಿಬಕ್ರಮಾಲಭತ ಪೇದನಕ್ಷಮಾಪತೇ ||೧೪||
19 ಸ್ವಃ ಕಾಮಿನೀಂ ಸ್ವತನುಕಾಂತಿಮಿ ರಾಕ್ಷಿಪಂತಿಂ ಸೋಮಕ್ಷಿತಿಶತೀಲಕೋನವನೀರಜಾಕ್ಷಿಂ | ಕಲ್ಯಾಣಿ
20 ನೇ ಕಮಲನಾಭ ಇವಾಬ್ಧಿ ಕನ್ಯಾಂ ಲಿಂಗಾಂವಿಕಾ ಮುದವಹದ್ಬಹುಮಾನಶಾಲಿಂ ||೧೫|| ವರ
21 ತಿರುಮಲರಾಜಂ ಸಜ್ಜನಾದಿತ್ಯಭೂಜಂ ರಚಿತನಯವಿಚಾರಂ ರಾಮರಾಜಂಚಧೀರಂ ಸಕಲ
22 ಗುಣಕದಂಬಾ ಸಾಧುಲಿಂಗಮಾಂವಾಸುತಯುಗಲಮವಾಪಶ್ರೀರಮೇವಾಬ್ಜಕಾಮೌ ||೧೬||
23 ಸಂತಿಂ ತಿರುಮಲಾಧಿಪಶ್ಚರೀತ ಲೀಲಯಾರುಂಧಂತಿಂ ಮನಾಗಪಿ ನಿರಾಗ್ರಹೈರ್ವಸುಮಂತಿಂ ಯ
24 ಶೋವರ್ಧಿತಾಂ | ಹಿಮಾಂಶುರಿವರೋಹಿಣಿಂ ಹೃದಯಹಾರಿಣಿಂ ಸದ್ಗುಣೈರಮೋದತಸ
25 ಧರ್ಮಿಣೀಮಯಮಹೀಪ್ಯಮಂಗಾವಿಕಾಂ ||೧೭|| ತಸ್ಯಾಧಿಕೈಸ್ಸಮಭವತ್ತನಯಸ್ತಪೋಭಿಃ
26 ಸೋಮರಾಜವಬುಧಾಧಿಪಮೌಲಿರತ್ನಂ | ಆಸನ್ಸಮುಖಿತ ಕಾಂತಿಭಿರಸ್ಯಚಿತ್ರಂ ತ್ರಾಣಿ
27 ಸುಹೃಷಾಂವ ನಿರಂಜನಾನಿ ||೧೮|| ಸಕಲಬಾವನಿಕಂಠಕಾನರಾಣೀನ್ಸಮಿತಿ ನಿಹತ್ಯಸರಾಮ-
ರಾಜವೀ
28 ರಃ | ಭರತಮನುಭಗೀರಥಾದಿರಜಪ್ರಥಿಯಶಾಃ ಪ್ರಶಶಾಸ ಚಕ್ರಮುಖ್ಯಾಃ ||೧೯|| ಸೋಮಕ್ಷಿತಿ
29 ಶವಂಶಾಬ್ಧಿಸೋಮಾಕ್ಷಿತಿರುಮಲಾಧಿಪಾತ್ | ಜಾತಶ್ರೀಸೋಮಭೂಪಾಲರಾಚೋರಾಜ್ಯ
30 ಮಪಾಲಯತ್ ||೨೦|| ಯಸ್ಮಿನ್ಶಾಸತ್ಯೇಕವೀರೇ ಧರೀಶ್ರೀ ಮೇಣಾಕ್ಷೀಣಾಮೇವಕಾಶ್ಯಂ ವಿಲಸ್ರೇ ||
31 ಕೌಟಿಲ್ಯಂ ತತ್ಕುಂತಲೇಕಕೃತವಂ ತದ್ವಕ್ಷೋಜೇ ಚಾಪಲಂ ತತ್ಕಡಾಕ್ಷೇ ||೨೧|| ಸೌಖ್ಯಸಿ
32 ० ಹಾಸನಸ್ಥಃ ಕ್ಷಿತಿಪತಿಸೋಮಾಕ್ಷಿತಿಲಕಃ ಸೋಮಭೂಪಾಲರಾಜಃ ಕೀರ್ತ್ಯಾನಿತ್ಯಂ ನಿರಸ್ಯನ್ನ
33 ನಹುಷನ್ಯಪಾನವಧ್ಯಾನಧಾನ್ಯಾನ್ | ಅಸೇತೋರಾಸುಮೇರೋರವನಿ ಸುರನುತ

Transliteration.

- 1 ◯ || namas-tunga siraś-chuṃbī chamdra-chāmaia-chāravē | trailōkyā-nagarā-
rambha mūla-
- 2 stambhāya Śambhavē || 1 || Haiēr-Lilāvarāhasya damshtrā-damdas sa pātu
vah Hēmādrī
- 3 kalaśā yatra dhātrī chchatra sriyam dadhau || 2 || śrīmat parama hamsākhya
parivrādīśa tājushā-
- 4 m pada-vākya pīamānābdhī pāīnānām nīramkuśam || 3 || śrīmad Vaishnava-
siddhānta samsthāpāna garīya-
- 5 sām | Rāmachandra padāmbhōja pūjakānām mudā sadā || 4 || śrīmad
Vādimdra yōgīśa pā-
- 6 nī pamkaja janmanām saiva-tantra-svatantīa śrī Vasudhēndīāya yōginām
|| 5 || nījāmtēvāsīnē Ma-
- 7 ddhva siddhāmtāīthōpadēśmē | Vēda-Vēdānga tatvārtha vēdinē jīta-
vādinē || 6 || asēsha-tūtha-sam-
- 8 chāia pavitrī-kṛta chētasē | vidvat-kumuda samdōha kaumudī piya
bamdhavē || 7 || atyartham arthī sarvā-
- 9 rtha dānājīta Suradravē | durbhīkshu chakshuh śravana vikshōbhana
Garutmatē || 8 || rājādhi rāja kōtīna
- 10 kōtī-kutārchitāmgṛayē | Varadēmdīa-yatīmdrāya sarvābhishta-pradāyinē
|| 9 || asa-ratna-ītu bhū-
- 11 samkhyā ganitē Śaka janmanā | Jayābd-Āśvayujē śukla dvitīya Sukla-
vāsarē || 10 || Śrīmad Rā-
- 12 ma-Vyāsa-pūjā-samayē sampadālayē | Śrī Bhūdēvī samēta śrī Kēśava
svāminī samnidhau || 11 ||
- 13 svargamgā svargamgā vipulā vipulā babhūva yajjātā | piyajayati Vishnu-
padābjam tadabja(m)
- 14 cha Indīādī dēvatā vanīdyam || 12 || tajjenya janya dhanyēshu mānyah sau-
janya manditah | vadānya jana-
- 15 mūrdhanyō jajñyē Peddanna bhūpatih || 13 || śrī-Peddānākhyā kshītipasya
chintāmanih prabhūtārtha ka-
- 16 dambakānām | Lakshmī ivāmbhōī uha-lōchanasya Bakvāmbikā bhū cheha
kutumbinī || 14 || sūtēva Ka-
- 17 lanāmbudhēh ssurabhīlāsugam Mādhavāt kumāram iva Śamkarāt Kula
mahībhritah kanyakā Jaya-
- 18 mtam-amāprabhō Ravi śachīasōmādhīpam sutam jagati Bakvam āla-
bhata Peddana kshīptēh || 15 ||
- 19 svah kāmīnīm sva-tanu kāmībhīr ākshīpamtīm Sōma-kshītiśa tilakō nava-
nīrajākshīm | kalyānī-
- 20 nīm Kānala-nābha iv-Ābdhī-kanyām Līngāmbikā mudavahad bahumāna-
śīlām || 16 || vara
- 21 Tirumala-rājam sajjanādītya bhūjām rachita naya vichāiam Rāma-rājam
cha dhīram sakala
- 22 guna kadambā sādhu sā Līngamāmbā suta yugalam avāpa śrī Ramēv-
Ābja Kāmanau || 17 ||
- 23 satīm Tirumalādhīpas charita līlay-Ārūndatīm manāgapī māgrahair
vasumatīm ya-
- 24 sō vardhitām | piyāmsū riva Rōhinīm hrīdaya-hārīnīm sadgunair amōdata
sa-

25. dharminīmayamahīpya Mangāmbikām || 18 || tasyādhikais sam abhavat
tanayas tapôbhīh
26. Sōmarāja vasudhādhīpa mauli-ratnam | āsan samullasita kāntibhir asya
chitram tiāni
27. sudrīśām cha nīramjanām || 19 || sakala bāvanī kamtakān arātīn samitī
nihatya sa Kāma-rāja vī-
28. rah | Bharata-Manu Bhagīrathādī rāja prathita yasāh pra-sasāsa chakra
murvīh || 20 || Sōma kshītī-
29. śa vamsābdhī Sōmāt Tirumalādhīpāt | jāta śrī Sōma bhūpāla rājō rājya-
30. m apālayat || 21 || yasmin śāsatyēka vīē dharitrīm ēnākshnām ēva kārśyām
valagnē ||
31. kautilyam tat kumtalē karkaśatvam tad vakshōjē chāpalam tat katākshē || 22 ||
sōyam si-
32. mhāsanasthah kshīti patī tilakah Sōma-bhūpāla rājah kīrtyā nityam
nirasyan Nala
33. Nahusha nripān avadhyānadhanyān | ā Sētōi ā Sumēiōr avani sura nuta
(further plates of the inscription are not available).

Note.

Only the first plate of the present inscription is available. It measures $12\frac{1}{2}$ " by $9\frac{1}{2}$ " and is engraved in Telugu characters while the language is Sanskrit. This record brings to light a chief named Sōma Rāja who lived in 1774, but no information is available as to the part of the country over which he ruled. His genealogy is given thus. In the race which sprang from Vishnu's lotus foot which is worshipped by Brahma, Indra and other gods and from which the Gangā arose, was born Peddanna-bhūpati. His son by Bakvāmbikā was Sōma, whose sons by Lingāmbikā were Tirumala Rāja and Rāma-Rāja. Tirumala-Rāja's son by Mangāmbikā was Sōma-Rāja. After Rāma Rāja, Sōma-Rāja came to the throne (Here ends the plate). After invocation to Śambhu and the Boar incarnation of Vishnu, the inscription tells us that on Friday the 2nd lunar day of the bright half of Āśvīja in the year Jaya corresponding to the Śaka year reckoned by the flavours, the gems, the seasons and the earth (1696), in the presence of Kēśava in the company of Śrīdēvi and Bhūdēvi, at the time of the worship of Rāma-Vyāsa, Sōma-Rāja made a grant to the expounder of the Madhvasiddhānta Varadēndia-Yatīndra, disciple of (with the usual titles) Vasudhēndra-Yōgi who was the spiritual son of Vādīndia-Yōgi.

The date Ś 1696 Jaya sam Asvīja śu 2 Śukriavāra, corresponds to Friday, 7th October 1774 A. D.

36

On a slab used for the pavement near the well at Hadinādu, Chikkayyanachhatra hobli

Size 5' × 2½'.

ಚಿಕ್ಕಯ್ಯನ ಭತ್ತದ ಹೋಬಳಿ ಹದಿನಾಡು ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವಕ್ಕಿರುವ ಭಾವಿಕಟ್ಟೆಗೆ ಹಾಕಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ ೫' × ೨½'

- | | | | | | | | |
|----|---|---|---|-------------|---|---|---|
| 1 | . | . | . | ಕ | . | . | . |
| 2 | . | . | . | ಮುದ್ರದ ನೆಲೆ | . | . | . |
| 3. | . | . | . | ಜ್ಯಂಗ್ಮಯ್ಯ | . | . | . |

4		ರದಫಾ
5		ಯಣಸಂಕ್ರಮಣ
6	.	ಗಲುಡ
7.		ಮಯೊ
8		ತಗೌಡರೂ
9		ತುಗುಬಳ್ಳಿ
10	. . .	ಳಗೌಡಹಟ
11	. . .	ಗೌಡಬಂಗವಾಡಿಯ
12.	. . .	ತಲೆಗೋಟಿನ ನಾವಿಗೌ
13	.	ಹೊನಗೌಡಹಟ
14	.	ದಿ ಮಾರಾಯರೊ
15		ತ ಪ್ರಭುಗಾವುಂಡುಗಳಂ
16	, . .	ಗೌಡಪೂಜೆಪುನಸ್ಕಾರಕ್ಕಂ ನೊ
17		ಕಂಪತ್ರಪಾಪುಳಕಪ
18	ವತೂರುಳ್ಳಿಟ್ಟ ಕೆಹುವೊ	
19	.	ಬಾಧಾಪರಿಹಾರ ಮಾಚಂದ್ರಾರ್ಕತಾ
20	ಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು ಸ್ವದ	
21	ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವನುಂಧರಾ ಪಷ್ವಿರ್ವ	
22	• ರಿಷೇನಹಸ್ತಾಣಿ ವಿಷ್ಣಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ	
23.	ಈ ಸ್ತಾನಪತಿ ಅಮೃತರಾಶಿಪಂಡಿತರು	

Note

The stone on which the present record is engraved is being used for washing clothes near the well and hence a number of letters have worn out. The characters appear to belong to the 10th or the 11th century A. D. The inscription appears to belong to the Hoysalas and records some grant for the worship of some god—probably Isvara—by a number of gaudas. It gives the usual final verse—svadattām, etc.,—and ends with a statement that the manager (sthānapati) of that temple was Amritarāśipandita who must have been a Kālāmukha priest.

37

At the same place Hadinādu, on a stone lying behind the Kyātedēva temple.

(Fragmentary) Old Kannada characters and language

Size 2½'×2'

ಅದೇ ಹದಿನಾಡಿನಲ್ಲಿ ಕ್ಯಾತೇದೇವರ ಗುಡಿಯ ಹಿಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು
ಹಳಗನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ

ಪ್ರಮಾಣ ೨½'×೨'

1. ಕೈಯಿದ ನಾನ್ನೆಟಿತೊನ್ನೆಬ್ಬಿ ಮಹಾಪಾತ
2. ನೆಗಕ್ಕಲನಾಲ ಅಜಿತಬಾರಣಾನಿಯನ
3. ನ್ವಕೂಲಿ ಎಯ್ದು ಪೊ
4. ಮ್ಹಾಣದೊಳೆಬರ್ ಕೊಯಿಲ್ತು ಮಣೊನ್ನೊ ಪೊ
5. ಯರ್ ಅದರ್ಕೆ ನಾಕ್ಕ ಅಜಿನಾನಿ
6. ನಾಬಕ್ಕಲುಳ್ ಪೊತಿಮ್ಮಾರ್ಕ್ಕಳ್ ಪುಟ್ಟದೆ

Note

This is a fragmentary record, the top portion and the sides of the stone, on which it is engraved, being broken and lost. The place Hadinādu appears to have been a prosperous town during the Ganga period. A good many inscription stones of the period are found at the place. But most of them are too fragmentary to be published. The present record which belongs to the same series might well be placed paleographically in about the 9th century A. D. It appears to record the grant of some land to a temple (? *hoṇḍ*) and is witnessed by the six thousand [of Gangavādi province]. It ends with an imprecation.

SHIMOGA DISTRICT.

NAGAR TALUK

38

On a viṣṭagā in the Āvariga forest near Kachchagebail, Hosanagara hobli

Size 8'×3'.

ನಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಕಚ್ಚಗೆಬೈಲು ಗ್ರಾಮದ ಮಜರಿ ಅವರಗದ ಕಾಡಿನಲ್ಲಿರುವ ಧನಯ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ ೮'×೩'

I ನೆಯ ಪಟ್ಟಿ—

- 1 ಗಣಾಧಿಪತಿಸಮಾಃ ನಮಸ್ತುಂಗ ನರಸ್ತುಂಗ ಚಂದ್ರ ಚಾಮರ [ಚಾರವೆ] ತ್ರೈಲೋಕ್ಯ ನಾನಾ
ಗರಂಭ ಮೂಲಸ್ತಂಭಾಯ
- 2 ಮೂಲಸ್ತಂಭವ ಸ್ವಸ್ತಿಶ್ರೀಮತು ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿಹೊಯ್ಸಣಶ್ರೀ ವೀರಬಲಾಳ ದೇವ ಪದಾಂಭೋ
- 3 ರು [ಹ] ಪನಯಿತನಪ ಶ್ರೀಮನು ಮಹಾಮಂಡಲೇಶ್ವ[ರ] ಅನಿಯರಾದಿತ್ಯನುಂ ಸತ್ಯರತುನಾಕ
- 4 ರ ಶ್ರೀ ಬಿಲ್ಲೇನರದೇ[ವ]ರ ದಿ[ವ್ಯ] ಶ್ರೀಪಾದ ಪದುಮಾರಾಧಕಂ ಸ್ತೋಡಳದೇವನು ಸುಕದಿಂ
ರಾಜ್ಯಂಗೆಯ್ಯತ
- 5 ಮುದ್ದಸಕ (ಸಕ) ಪರುಸ ೧೨೨೫ ಸುಭಕ್ತು [ತು] ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಸು ೧೫ ಮಂಗಳವಾ
ಎಬರನಾ
- 6 ಯ್ಯ ಉಚ್ಚಹಳಯಲಿ ಬಿಟ್ಟಿದ್ದಲಿ ಸ್ತೋಡಳದೇವನು ಸಾಲಿವೂರಲಿ ಬಿಟ್ಟಿರಲು ಎಬರ ನಾಯ್ಕನು ಸ

II ನೆಯ ಪಟ್ಟಿ—

- 7 ವ್ಯಸದಳವೆರನಿ ನಡದು ಬರಲು ಆ ಹುಯ್ಯಲಂ ಕೇಳು ಅರ್ಧನಾರೀ ನಾಥೇಶ್ವರ
8. ಣಕಳದಿಯರ ಕುಲಕ ತಿಲಕ ನಪ ಬೀರಮ ಏಷಿದ
- 9 ಕುದುರೆಯಂಮೀಷಿದ ಕಾಲಾಳಂ ಕುತ್ರಿ ಕುತ್ರಿನಿಕೊಂಡು ಸುರಲೋಕ ಪ್ರಾಪ್ತ ನಾದಂತೆಂದಡೆ
10. ಪೊಡಲೊಡದು ತೊಡೆಗಳುಡಿಯಲು ಬಿಡದವನಿಯೊಳಿ ದೇವ ಬೀರಮ ಧುರ
ದೊಳು ಕಡಿಬಂ
11. ಡಮಾಡಿ ಬೀಳಲು ಬಿಡದೊಯ್ದರು ನಿವನಪಡಕೆ ಸುರಕನ್ನಿಕೆಯರು || ಧುರದೊಳು ಮಲಪರೀಸು
- 12 ಭಟರ ನಿರವುರುಳಿಮ ಕರುಳುಸೂಸೆ ಧರಯಲು ಬೀಳಲು ತುರವಣಿಸಿ ತೀವಿದು ಬೀರ

III ನೆಯ ಪಟ್ಟಿ—

- 13 ಮ ಸುರಗಣಕೆಯರೊಡನೆ ಪರಮಸುಕದಿಂ [ದಿ] ದ್ವಂ || ತಂದೆಯ ವೀರಕ್ರಮ ಚಿರುಗನಾಗ
ಗೌ ಡಕಲ

- 14 ಮಾಡಿಸಿದ॥ ಮಾಡಿದಾತ ಕಲಸಿಯ ರಾಮೋಜನ ಮಗ ಮದುಕೋಜ ಬರಕೋವನು ಮದುಕೋ
15 ಜನ ಮಗ ಮೋಟಗನು ಶ್ರೀ ಶ್ರೀ

Transliteration

I Band—

- 1 Ganādhīpate nama namas tumga-siras-tumga-chandra-chāmara [chā-
rave] tīrtilōkya nānāgarambha-mūla-stambhāya
2 mūlas-tambhave śvasti sṛīnātu pratāpa chakravartti Hoysana śrī Vīra
Balāla dēva-padāmbhō-
3. ru [ha] pasayita napa sṛīmanu mahā mamdalesva [ra] Adiyar-Ādityanum
satya-ratunāka-
4 ra śrī Billēsvaiadē [va] dī [vya] śrīpāda-padumārādhakam Sodaladēvanu
sukadim rājyaṃ geyyuta
5. mirdā Saka (Saka) varusa 1225 Subhakru [tu] samvatsara Kārttika su 15
Mamgalavā Ebaranā-
6. yka Rattahaliyalī bittiddalī Sodaladēvanu Sāhivūralī bittiralu Ebaranāy-
kanu sa-

II Band—

- 7 rvvadalaverasī nadadu baralu ā huyyalam kēldu Arddha-nārī-Nāthēśvara .
8. na Kuladiyara kulalaka-tīlakanapa Bīrama
ērīda
9. kudureyam mīrīda kālālam kuttī kuttisīkomdu suralōka prāptan ādan
ademtemdaḍe
10. vodalodadu todegāl uḍiyalu dīdad-avanīyoh dēva Bīrama
dhuradolū kadī kham-
11 da mādi bīlalu bīdadoydaru Sīvana padake surakannikeyaru || dhuradolū
malaparīsu
12. bhātara sīravuruliya karulu sūse dhareyalu balaluturavanīsī tīvidu
Bīra-

III Band—

13. ma suraganīkeyarodane parama sukadim [dī] rddam || tamdeya vīrakrama
Chiyaga Nāgagauda kala
14. mādisīda || mādidāta Kalasīya Rāmōjana maga Madukōja barakotavanu
Madukō-
15. jana maga Mōtiganu śrī śrī

Translation.

Obeisance to Ganādhīpati Praise of Śambhu

Be it well While the illustrious mahāmandalēśvara Sodaladēva, servant (subor-
dinate) of the lotus feet of the illustrious pratāpachakravartti Hoysana śrī Vīra-
Ballāla dēva, a sun to the Adiyas, ocean of truth, worshipper of the illustrious
lotus feet of the god Billēśvara, was ruling the kingdom in happiness

On Tuesday, the 15th of the bright half of Kārttika in the year Subhakrutu
being the 1225th year of the Saka era, when Ebaranāyaka had encamped at Rattahali
and Sodaladēva at Sāhivūr

When Ebaranāyaka raided with all his army, having heard the lamentation,
Bīrama, [worshipper of] Arddhanārīnāthēśvara, an ornament of Kuladi race, slew the
footsoldiers advancing beyond the (his) horse, was himself wounded and attained the

region of the gods thus. Body being broken, thighs crushed, when Bīrama, having been cut into pieces, fell in the battle field, the celestial nymphs took him to the feet of Śiva. Bīrama remained extremely happy with the celestial dames, having pierced overbearingly the opposing warriors in the battle field so that they fell to the ground, their heads rolling down and their entrails issuing out.

Chiyaga Nāgagauda caused the stone to be made for his father's heroism. Maḍukōja, son of Kalasi Rāmōja, made it. He who wrote is Mōtiga son of Maḍukōja.

Note

This vīragal is set up in memory of a hero named Bīrama who died in a battle between Sodaladēva and Ebarānāyaka which took place at Sālūr.

There were constant wars between the Hoysalas and the Yādavas. A battle took place between Sodaladēva, a subordinate of Ballāla III, the Hoysala king, and Ebara Nāyaka, a commander of the Yādava army under Rāmadēva. When Sodaladēva had encamped at Sālūr in Shikārpur taluk, Ebara Nāyaka, having collected his army at Rattihali, a place which is close to the border of the present Mysore State and which is about 15 miles distant from Sālūr, marched on Sālūr and gave a fight. Many among Sodaladēva's army died. This battle at Sālūr is mentioned in M.A.R. 1931, p 186, and E.C. VIII, Nr 21 and 27, etc. All these vīragals are set up in memory of the heroes who died fighting along with Sodaladēva. Therefore it appears that Sodaladēva was defeated with heavy loss in this Sālūr battle.

Sodaladēva was a Sāntara chief. He was a subordinate of Ballāla at whose desire he fought against the Yādavas. Before Malik Kafur invaded South India in 1310 A.D., there were constant wars between the Yādavas and the Hoysalas.

Sodaladēva has the titles mahāmandalēśvara, a sun to the Adiyas, an ocean of truth and the worshipper of the illustrious lotus feet of the god Billēśvara.

The hero Bīrama who died in this battle belonged to the race of Kuladis. His son Chiyaga Nāgagauda caused the vīragal to be made. Maḍukōja, son of Nāgōja of Kalasi, made the stone, and Maḍukōja's son Mōtiga wrote the record.

The date of the record is Ś 1225 Śubhakṛitu sam Kārttika śu. 15 Tuesday, which corresponds to Tuesday, 6th November 1302 A.D.

39

On a 2nd vīragal at the same place.

Size 9' × 3'.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ೨ನೆಯ ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ ೯' × ೩'.

I ನೆಯ ಪಟ್ಟಿ—

- 1 ಶ್ರೀ ಗಣದಿಪತಿನಮಃ ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರತ್ನೈಃ [ಲೋಕೈಃ] ನನಾಗರಂ
- 2 ಭ ಮೂಲಸ್ತಂಚ ಮುಲಸ್ತಂಭವ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಪ್ರೌಢಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ

II ನೆಯ ಪಟ್ಟಿ—

- 3 ಹೊಯ್ಸಣ ಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರಪದಾಂಬೋರುಹಸೇವಿತನಪ್ಪ ಶ್ರೀಮಾನುಮ
- 4 ಹಾ ಮಂಡಲೇಸ್ವರಂ ಅದಿಯರಾದಿತ್ಯನುಂ ಸತ್ಯರತುನಾಕರಂ ಶ್ರೀಬಿಶ್ವೇಶ್ವರದೇವರ ದಿವ್ಯಶ್ರೀ
- 5 ಪಾದಪದಮಾರಾಧಕರು ಸೊಡಳದೇವರು ಸುಕದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮಿದ್ಧು ಸಕವರುಸೆ
- 6 ೧೨೨೫ ಸುಭಕ್ರುತು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸುದ ೧೫ ಮಂಗಳವಾರ ಯಬ್ಬರನಾಯಕ ರಟ್ಟಹ

III ನೆಯ ಪಟ್ಟಿ—

- 7 ಳಯಲಿ ಬಿಟ್ಟಿರಲು ಸೊಡಳದೇವ ಸಾಲಿವೂರಲಿ ಬಿಟ್ಟಿರಲು ಎಬ್ಬರನಾಯಕನು ಸರ್ವದಳ [ವೆ]
- 8 ರಸಿ ನಡದುಬರಲು ಅಹುಯ್ಯಲಂ ಕೇಳಿ ಅರ್ಧನಾರೀನಾಥೇಸ್ವರಪದ
- 9 ಕುಳಸಿಂಗಕುಳದಿಯ ರಕ್ಕಳಗಿಯರ ಕುಲಕತಿಲ

IV ನೆಯ ಪಟ್ಟಿ—

- 10 ಕನಪಗೊಗಮಗ ಚಲೆಯಸೊಡಳದೇವನ ಕಯಲಗ . . . ಕೊಣ್ಣೋಡಿದ ಕುದುರೆಯಂ
- 11 ಮೀಡಿದ ಕಾಲಾಳಂ ತಿವಿದು ಕುತ್ತಿ ಕುತ್ತಿ[ನಿ]ಕೊಂಡು ಪೆಣಮಯಂ ಮಾಡಿ ಸುರಲೋಕ
- 12 ಪ್ರಾಪ್ತನಾದ ನಡೆಂತೆಂದಡೆ ಬಿಟಬಾಯಿ ನಟ್ಟಕಕ್ಕಡೆನೆಟ್ಟಲು ಮುರಿದರ್ಧ
- 13 . ಚೀಲಯ .

V ನೆಯ ಪಟ್ಟಿ—

14. ಕಲಿಕನದು ಕಿಂಚಲಿಯಮಲಿತಾತನೀ ಚಟ್ಟರ ಅಳಿದುದೆಂತೆಲೆನೆಲೆ
- 15 ಉ ನಲಿದೊಯಿದರು ದೇವಕಾಂತಿಯು . . .
ಮಗ ವೀರಕೆಮೆಚ್ಚಿ ಅಣ್ಣವೋ
- 16 ಜಮ ಕಲ್ಲಮಾಡಿದ ಮಾಡಿದಾತ ಕಲಿನಿಯಮದುಕೋಜ ಬರದಾತ ದಂಮಣ . . .

Transliteration

I Band—

1. śrī Ganadī-patī namah namas-tumga sirastumga-chamdra-chāmāra traī [lo]
kya nanāgaram-
- 2 bha mulastamcha mula-stambhavē svasti śrīmatu praudhapīatāpa-chakīa-
vartti

II Band—

- 3 Hoysana śrī vīra Ballāladēvara padāmbōruha sēvitanappa śrīmanu ma-
- 4 hāmamdalēsvaram Adīyaiāḍityanum satya-iatunākaram śrī Billēśvara-
dēvara divya śrī
- 5 pāda-padumārādhakaru Sodalā dēvaru sukadim rājyamgeyyuttam iddu
Saka varusa
6. 1225 Subhakrutu samvatsarada Kāttika suda 15 Mamgalavāra Yabbara-
nāyaka Rattaha-

III Band—

7. liyalī bitūralu Sodaladēva Sālivūralī bitūralu Ebbāra nāyakanu saivvadāla
[ve]
- 8 rasi nadadu baralu ā huyyalam kēli Arddhanāī-Nāthēśvara-pada
9. kulasiṃga Kuladiyarakkalagiya kulakatila-

IV Band—

- 10 kanapa Gogamaga Chīleya Sodaladēvana kayalina . . . kondērida
kudureyam
- 11 mīrida kālālam tīvidu kuttī kuttisikomdu penamayam mādi suralōka
- 12 pīāptanādan aḷemtemdade bitabāyi natta karkkade nettīlu murīdardha
- 13 . Chīlaya .

V Band—

14. kalikanadukim Chīhya mahtātani Chattara alīdu
demtele nele
- 15 lu nahidoyīdaru dēva kāmtyaru . . . maga
vīrake meclchi Annamō-
- 16 jama kalla mādsīda māḍidāta Kalasiya Madukōja baradāta Dammaṇa

Note

This is a 2nd viṅgal erected by the side of the previous one. This also mentions the same fight at Sālūr. But this viṅgal is set up in memory of Chīlaya. Regarding other matters it is similar to the previous record.

As it is stated about Chīlaya that he was an ornament to the races Kuḷagis and Akkalagis, he might have belonged to both these races. Admiring the heroism of Chīlaya, Annamōja caused the stone to be erected. Madukōja of Kalasi made the stone while Dammana wrote the record.

Its date Ś 1225 Subhakṛitu sam Kāttika śu 15 Tuesday, corresponds to Tuesday, 6th November 1302 A D.

40

On a lingamudre stone lying in a bush in the Kāvalukatte forest near Nagar.

Size 3' × 2'

ನಗರದ ಹತ್ತಿರ ಕಾವಲುಕಟ್ಟೆ ಕಾನಿನಲ್ಲ ಪೊದೆಯಲ್ಲ ಬಿದ್ದಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು
ಪ್ರಮಾಣ ೩' × ೨'.

- | | | |
|----|-------------------------------------|--|
| 1 | ಶ್ರೀ | |
| 2 | ಯರಿಗೆ ತಿಂ | |
| 3 | ಘನಾ ಪ್ಪ | |
| 4. | ದಾಕ್ಕೆ ಕುಂದಾರ ನೀಲನ ಮಾಗೆ ಭಾ | |
| 5. | ದ್ರನು ಮಹುಬಾಯನು ನಿಂಗಮು | |
| 6. | ದ್ರೆ ನ್ನಾಪ್ಪಮಾಡಿನಿ ನಿಮಾಪ್ಪದಾಕ್ಕೆ ನಾ | |
| 7 | ಮಾನ್ಯಾರಾ | } (ಈ ಮೂರು ಪಂಕ್ತಿಗಳನ್ನೂ ಮೇಲ್ಭಾಗದಲ್ಲಿ ಬರೆದಿದೆ) |
| 8 | ಮಾಡಿ | |
| 9 | ದನೂ | |

Note

This inscription records a grant made to the god Singhā (Narasimha) of Yarige by the god's devotees Marubāya, and Bhādra, son of a potter by name Nila. The grant appears to have consisted of some land which was granted after setting up its boundaries. The record, though not dated, may belong to about the 17th century A D.

41

On a viṅgal in front of the Īśvara temple at Kavuri of Yedūr māgaṇi, Nagar hobli.

Size 3½' × 3'

ನಗರ ಹೋಬಳಿ ಯಡೂರು ಮಾಗಣಿ ಕವುರಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೩½' × ೩'

I ನೆಯ ಪಟ್ಟಿ—

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶಕವರುಷ ೧೪೮೮ನೆಯ ಸಂದ ವ

II ನೆಯ ಪಟ್ಟಿ—

- 2 ತ್ವಮಾನ ಪುರ್ನಮಿ ಗುರುವಾರದಲು ಕೌರೆಯರ ರಾಯ ಬೈರೆಯ
3 ದೇವನ ಮಗ ಕಾಮಣನು ಸ್ವರ್ಗಸ್ತನಾದನು

Transliteration

I Band—

1. svasti śrīmatu Śakavarusha 1488 neya samda va-

II Band—

2. rttamāna Purnamī Guruvāradalu Kaureyara rāya Baueya
3. dēvana maga Kāmananu svarggastanādanu

Note.

This viragal records the death of one Kāmana, son of Baureyadēva, lord of Kaure, on Thursday, a full-moon day, in the Śaka year 1488. Neither the cyclic year nor the month is given. The record may belong to 1566 A.D. As a battle scene is depicted in one of the panels of the viragal it is possible that Kāmana died in some battle not mentioned in the record.

42

On a viragal lying in Tripurāntaka hakkalu near Goragōdu, Humcha hobli

Size 9½' × 3½'.

ಹುಂಚದ ಹೋಬಳಿ ಗೊರಗೋಡಿನ ಹತ್ತಿರ ತ್ರಿಪುರಾಂತಕ ಹಕ್ಕಲನಲ್ಲಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ ೯½' × ೩½'.

I ಪಟ್ಟಿ—

1. ಶ್ರೀನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾ
2. ಯ ಸಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಮಂಡಲೇಸ್ವರಂ ಅರಸಂಕ

II ಪಟ್ಟಿ—

3. ಕರಗಸಂ ಬಿರುದರಂಕುಸಂ ಮೂರ್ತಿನಾರಾಯಣಂ ವಿಳಾಸವಲಭಂ [ಪಟ್ಟಿ] ಪೊಂಬುಚ್ಚ
4. ಪುರವರಾಧೀಸ್ವರಂ ಶ್ರೀಮತ್ ಬಲ್ಲೇಸ್ವರದೇವರ ಶ್ರೀಪಾದ ಪದುಮಾರಾಧಕರುಮಪ್ಪ ಬೀರ

III ಪಟ್ಟಿ—

5. ರಸನು ಯ ಕರಹತ್ತ ಮಲ್ಲ ಕೇತಡಿ
ನಾಯಕ ಸೊ
6. ಕ ಗಳ ನಡೆದು ಹಿರಿಗೋಡಿಗೆ ನಡೆದು ಬಂದು ಸಕವರಿಸ
೧೨೦೮ನೆಯ ಬೆಯ ಸಂವ
7. ತ್ವರದ ಕಾರ್ತಿಕ ವಾರದ ದಿ ಗಾರ ಜಗದಳಪೇನಣ ಹ
8. ನುಮ ದಳ ಹಿರಿಗೋಡಿನ ಯದ ಕಾಟಿನಾಯಕ
ನು ಬಂದು ಮುತ್ತಿ ತಳುತಿಡಿದು ಬೀರವ
9. ಸೆ ಬೀಸುವದಂ ಕಂಡು ಯ ಮಿಳಿಗೆ ತನ
ಯೇಡಿದ ಕುದುರೆಯಂ ಮೀಡಿದ ಆಳಂ ಕುತ್ತಿ

IV ಪಟ್ಟಿ—

10. ಕುತ್ತಿಸಿಕೊಂಡು ವೀರಲೋಕಪ್ರಾಪ್ತನಾದನು || ಮಂಗಳಮಹಾ | ಆತನ ಮಾವ
ಚೀಲನಾಯ್ಕ
11. ಮಚ್ಚರಿವ ಬೀರನ ಕಲ ಗೆಯ್ವ ದೇವಗಣಕೆಯರ ಬಿನ್ನಾಣ
ಳ ಕಲುಕುಟಿಗೆ ನಿದೋ
12. ಜನ ಮಗ ಬೀರೋಜನು ಬರದಾತನು ಆದಿತ್ಯನೇನಬೋವ ಬಾಣನಮಗ
ಕಂಚಿಗೆ

Transliteration.

I Band—

1. śrī namas tunga śiras-chumbi chāmdia- chāmara- charavē trai-lōkya nagarā-
rambha mūla stambhā-
2. ya Sambhavē || svasti śrīmanu mahāmāṇḍalēsvarāṁ arasamka

II Band—

3. kaṭagasam birudar-amṇkusam mūrti-Nārāyaṇam vilāsa-valabham [Pattī]
Pombuchcha
4 Puravarādhisvaṇam śrīmat Billēsvaia dēvara śīpāda padumārādhakarum
appa Bīra-

III Band—

- 5 rasanu | ya . Karahatta-malla Kētaḍi Nāyaka
So .
6 Ka . gala sī nadadu Hingōḍiṅge nadadu bamdu Saka
varisha 1208 neya Beya samva-
7 tsarāḍa Kārttika vāiada dī gāra
Jagadala pēsana-Ha-
8 numa . dala . Hingōḍina yada Kātināyakanu
bamdu mutti talutiridu bīrava-
9 se bīsuvadam kamdu . ya mīlige tamna . . .
yērida kudueyam mīrida ālam kutti

IV Band—

- 10 kuttisikomdu vīra-lōka prāptan ādanu || mangala mahā
ātana māva Chīla Nāyaka
11 machchāiva hīrana kala geysi . dēvaganīkeyara binnāna
la kalu-kutiga Sīdō-
12. jana maga Bīrōjanu baradātanu . Āḍitya sēnabōva Bānana
maga Kanchiga

Note

This vīragal belongs to the reign of the Sāntara chief Bīarasa who is styled in the record as the illustrious mahāmandalēśvara, aṣaṇkakaragasa, an elephant goad to the titled, mūrti-Nārāyaṇa, vilāsa-valabha, lord of the excellent city Pattipombuchchapua and worshipper of the feet of the god Billēsvara. It records that during the month Kārttika of the year Beya corresponding to Ś 1208, Kētaḍināyaka marched on Hingōḍ and attacked it when some hero (whose name is lost) fought his army, slew the foot soldiers advancing beyond the (his) house, was himself wounded and attained the region of the gods. Chīla-Nāyaka, father-in-law (māva) of the hero, caused the vīragal to be made while Bīrōja, son of the sculptor Sīdōja, carved the stone and Kanchiga, son of Sēnabōva Bāna, a sun to the writers, wrote the record.

The date of the record Ś 1208 Vyaya sam. Kārttika, corresponds to October-November 1286 A D, the other details being lost

SAGAR TALUK.

43

At Sētu, Karūr hobli, on the pedestal of the image of Abhinandana Tīrthankara.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಕರೂರು ಹೋಬಳಿ ಸೇತುವಿನ ಬಸ್ತಿಯಲ್ಲಿ ಅಭಿನಂದನ ತೀರ್ಥಂಕರ ಮೂರ್ತಿಯೊಳಗಿದ್ದ ಬರೆದಿರುವುದು

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಗುಂಮೈಯ್ಯ ಸೆಟ್ಟಿಯರ ಬಸ್ತಿಯ ಶ್ರೀ ವರ್ಧಮಾನ ಸ್ವಾಮಿಯ ಸಂನಿಧಾನದಲ್ಲಿ ಗಣಪನ
ಸೆಟ್ಟಿಯರ ಮಗ ಸಂಘಯ್ಯ ಸೆಟ್ಟಿಯರು ತಮಗೆ ಪುಣ್ಯಾರ್ಥವಾಗಿ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿದ ಅಭಿನಂ
ದನ ತೀರ್ಥೇಶ್ವರನಿಗೆ ಮಂ
2 ಗಲ ಪಾಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

- 1 svasti śrī Gummayya settiyara bastiya śrī Vaidhamāna svāmiya samni-
dhānadalli Ganapanasettiyara maga Sanghayyasettiyaru tamage pun-
nyārtavāgi pratishthe mādīsida Abhinandana Tīrthēśvaramige maṇi-
2. gala mahā śrī śrī śrī śrī śrī

Translation

Be it well Prosperity to the god Abhinandana Tīrthēśvara installed by Sanghayasetti, son of Ganapanasetti, in order to get merit for himself, in the presence of the god Vaidhamānasvāmi of the illustrious Gummayasetti's basti

Note

This inscription on the Abhinandana Tīrthankaia image records the installation of the image in the Vaidhamānasvāmi basti at Sētu by one Sanghayasetti. The basti appears to have been constructed by Gummayasetti as it is mentioned in the record as Gummayasetti's basti. The record does not give any date. It may belong palaeographically to about the 16th century A.D.

44

On the pedestal of the Pārśvanātha image in the same basti

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿರುವ ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿಯ ಲೋಹಪೀಠದ ಮೇಲೆ

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೫೦೫ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಭಾದ್ರಪದ
ಸುದ್ದ ೧೦ ಶುಕ್ರವಾರದಂದು ಕರೂರು ನಾಡ ಚೈಪಳ್ಳಿಯ ತಿಮ್ಮ
ಗೌಡರು ಯಿವಳ್ಳಿಯ ನಾಯಕ್ಕ ಗೌಡರ ಜಟ್ಟಿಗೌಡರ ಮಗ ಸೆಟ್ಟಿಗೌಡರು ಆ ಸಮಸ್ತ ಶ್ರಾವಕರೂ
ಸಹ ಮುಂತಾಗಿ ಪೇತುವಿನ ಬಸದಿ ಶ್ರೀ ಆದಿತೀರ್ಥೇಶ್ವರರಿಗೆ ಮಾಡಿಸ್ತ ಲೋಹದ
- 2 ಪ್ರಭಾವಳಿಗೆ ಆ ಸಮಸ್ತ ಜನಗಳಿಗೆ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ವಿರಪಯನು ಮಾಡಿದುದು

Transliteration

1. svasti śrī Jayābhyudaya Śālivāhana Śaka varuṣa 1505 Chitrabhānu sam-
vatsarada Bhādrapada suddha 10 Śukravāradamdu
Karūru nāda Chaipalliya Timma gaudaru Yivāḷliya Nāyakka gaudara
Jattigaudara maga Settigaudaru ā samasta śrāvakarū saha muntāgi
Sētuvma basadi śi Aditīrthēśvararimige mādista lōhada
2. prabhāvalige ā samasta janamgalige maṅgala mahā śrī śrī śrī Virapayanu
mādidudu

Translation

Be it well. In the year 1505 of the victorious Śālivāhana era, on Friday the 10th of the bright half of Bhādrapada in the year Chitrabhānu, Timmagauda of Chaipalli belonging to Karūrnād, Settigauda son of Jattigauda himself son of Nāyakkagauda of Yivāḷli and all the Jaina devotees together caused to be made the metal prabhāvali to the god Aditīrthēśvara of the basti at Sētu. Prosperity to that metal prabhāvali and to all those people. Virapaya's work

Note.

This is another record found in the same basti. It is on the metallic pedestal which is now being used to seat the Pārśvanātha image. But the record states that

the pedestal was meant for the image of Ādinātha. What happened to this Ādinātha image is not known. The pedestal is said in the record to have been caused to be made by a number of Jaina devotees headed by Tinnmagauda of Chaipalli and Setti gauda, son of Jattigauda and grandson of Nāyakkagauda of Yivalli.

The date of the record is Ś 1505 Chitrabhānu sam Bhādrapada śu 10 Friday. But Ś 1505 was Svabhānu and its previous year, i.e., Ś 1504, Chitrabhānu. If we take the cyclic year Chitrabhānu the date corresponds to Tuesday 18th August 1582 A.D. and if we take the Śaka year 1505 it corresponds to Saturday 17th August 1583 A.D. In either case the week-day is not Friday as stated in the record.

45

On the wooden beam in the navaranga of the Durgāmbā temple at Vaddalli Āvinahalli hobli.

Kannada characters and language.

ಸಾಗರ ತಾಲ್ಲೂಕು ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ವದ್ದಳ್ಳಿ ದುರ್ಗಾಂಬಾದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿ ಮರದ ತೊಲೆಯಮೇಲೆ

- 1 ಶಾಲಿವಾಹನಶಕ ವರುಷ ೧೭೯೯ನೆ ಯೀಶ್ವರ ಸಂ | ಚೈತ್ರ ಬ ೧೪ಲ್ಲು ಹೊನ್ನಾವರ ರಾಮ್ನೊ ಕರೆಪವೆ (?)
ಸೋಮಾಚಾರಿ ಸೇವಾ

Note

Vaddalli, a small village about 7 miles to the west of Sāgar, contains an old temple of Durgāmbā which appears to hail from the early Chālukyan period. Two stone pillars built into the modern brick wall of the vestibule, the padmā ceiling of the same and the beautiful and rare image of the goddess Durgāmba are the only relics of the old temple. The whole temple was rebuilt about 70 years ago with modern brick walls and tiled roofing. The present record gives the date of the new construction as Ś 1799 Īśvara sam Chaitra ba 14 which corresponds to Thursday 12th April 1877 A.D. It is a grant made by Sōmāchārī of Honnāvara.

46

At Sitūr, on the pedestal of the Saptamātrikā panel in the Rāmēśvara temple.

ಸೀತೂರು ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ಸಪ್ತಮಾತೃಕೆ ವಿಗ್ರಹಗಳ ಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು

- 1 ಸೋಮಯ್ಯನ ಮಗಂ
2. ದುಗ್ಗಯ್ಯನ ಬೆನ

Note

This short inscription on the pedestal of the Saptamātrikā panel belonging probably to about the 12th century A.D. records that the images were made by Duggayya, son of Sōmayya.

47

Copper plate record from Harōmuchchadi, Sorab taluk, sent by Mr Huchcha Rao Bengeri of Haveri.

1 plate Nāgarī characters and Kannada language

ಮ|| ರಾ|| ಬೆಂಗೇರಿ ಹುಚ್ಚರಾಯರವರು ಕಳುಹಿಸಿದ ಹಾರೋಮುಚ್ಚಡಿ ಗ್ರಾಮದ ತಾಮ್ರಶಾಸನ

ಒಂದು ಹಲಗ ನಾಗರಾಕ್ಷರ ಮತ್ತು ಕನ್ನಡಭಾಷೆ

(ಮುಂಭಾಗ) —

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ || ನಮಸ್ತುಂಗ ಸಿ
2. ರೇಶ್ವ[ಂ]ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಲೋಕ್ಯನಗರಾ

- 3 ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ |೧| ಜಯತ್ಯಾವಿಷ್ಣು
 4 ತಂ ವಿಷ್ಣೋರ್ವಾರಾಹಂ ಶೋಭಿತಾರ್ಣವಂ ದಹಿ (ಕ್ಷಿ) ಣೋನ್ನತದಂ
 5 ಶಾಸ್ತ್ರಾಗ್ರೇ ವಿಶ್ರಾಂತಿ ಭುವನಂ ವಪುಃ || ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ
 6. ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೫೬೪ನೆಯ ವಿಷು ಸಂವತ್ಸರದ ಆ
 7 ಶ್ರೀಜ ಬಹುಳ ೩೦ ರವಿವಾರದಲು ನೂರ್ಯೋಪರಾಗ ಪುಣ್ಯಕಾಲದಲು ಶ್ರೀಮ
 8 ದೈವಮುರಾರಿ ಕೋಟಿಕೋಳಾಹಳ ವಿಶುದ್ಧ ಮೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂ
 9 ತ ಪ್ರತಿಷ್ಠಾಪನ ಶಿವಗುರುಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ವೆಂಕ
 10 ಟಪ್ಪನಾಯಕರ ಪೌತ್ರರಾದ ಭದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭದ್ರ
 11 ನಾಯಕರು ಕೊಂಡಿಣ್ಯಗೋತ್ರದ ಆತ್ಮಲಾಯನ ಸೂತ್ರದ ರುಕು ಶಾಖೆಯ
 12. ಅಚ್ಯುತಪಂಡಿತರ ಮಗ ಪರಮೇಶ್ವರ ಪಂಡಿತ ಮಾಲೂರ ಸೀಮೆ ವಳಗಣ
 13. ಕೋವಡೆಗ್ರಾಮದಲ್ಲ ಕಟಿನಿದ ದೇವಸ್ಥಾನದ ಅಚ್ಯುತೇಶ್ವರ ದೇವರಿಗೆ ಬ
 14. ಟಶ್ವಾಸ್ಥೆ ಧರ್ಮ ತಾಂಮ್ರಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಮಾಲೂರ ಸೀಮೆವಳಗಣ
 15 ಚೆನ್ನಕೇಶ್ವರದೇವರ ಕೋವಡೆಗ್ರಾಮದಿಂದ ನಾರಸಿಂಹ್ಯ ಜೊಇಸರು ತಮಂಣನ
 16 ಸ್ವಾಸ್ಥೆ ಇಂದ ಆತನು ಮೃತವಾದ ಸ್ವಾಮಂಧ ಪ್ರಾಕು ಹಿರಿಕರ್ತರ ಕಾಲದಲೂ
 17. ಅರಮನೆಗೆ ಕಟಿಕೊಂಡ ಧರ್ಮವಾರ್ತಿ ೧ | - ಮಲ್ಲಭಟರ ಸ್ವಾಸ್ಥೆವಳಗೆ ವೃ
 18 ತ್ತಿ = ಉಭಯಂ ವೃತ್ತಿ ೧ || ಗೆ ಸಲುವ ರೇಖೆ ಊರ ಮುಂದಣ ಗದೆ ಬೀಜವರಿ ಬ
 19. ೩ || ವ್ರಾವೀಗದೆ ಬೀಜವರಿ ಬ ೨ || ಕನಕೀದಲೆ ಬ ೨ || ಬಿಲಹಾ
 20 ಲೀದಲೆ ಬ ೨ || ಮಕೀಕಡುಹು ಬ ೨ || ಮತ್ತೀಕಡುಹು ಬಂ ೩ ಹಡಿಳಗೆ
 21 ದೆ ಬಂ ೫ || ಭೀಮನ ಕೊಣದಲ್ಲ ಬ ೫ || ಕುಕುಂಡೀಲ ೧ || ಅಂತೂ
 22 ಬೀಜವರಿ ಬಂ ೨೯ ಕೆ ಗಡೀ ಭತ್ತ ಬ ೧೫೦ ಕೆ ಸಲುವುದು ಗ ೧೫
 23. ಕೆ ವಿವರ | ಪರಿಕುತ್ತಾರ ಝ ೧ಕೆ ಗ ೯ ರಲ್ಲ ಗ ೧೧ || ೩ = ಹೆ

(ಹಿಂಭಾಗ) -

24. ಚ್ಚಿಗೆ ವಗ ೧ || ೧ || = ಉಭಯಂ ವಗ ೧೩ || ಮಲ್ಲಭಟರ
 25. ಶ್ವಾಸ್ಥಿವಳಗೆ ವೃತ್ತಿ = ಕೆ ಗ ೧ || ಉಭಯಂ ಗ ೧೫ ಹದಿನೈ
 26 ದುವರಹನ ಭೂಮಿಗೆ ಸಲೋಗಡೀ ವಿವರ ಮೂಡಲೂ ಚೆನ್ನ ಕೇ
 27 ಶ್ವರದೇವರ ಗದೆ ಪಡುವಲು ತುಂಗಭದ್ರ ತೈಂಕಲು ಕೇಶೋ ದೇವರ
 28 ಗದ್ದೆ ಬಡಗಲು ಶಾಂತಪುರದ ವಾಮನಮುದ್ರೆ ಗಡೀಕಲು | ಇಂ
 29. ತೀ ಚತುಸ್ವೀಮವಲಗಣ ಭೂಮಿನು ಅಚ್ಯುತೇಶ್ವರನ ಅಮೃತಪಡಿ
 30 ನಂದಾದೀಪ್ತಿ ಮುಂತಾದ ದೇವರಸೇವೆಗೆ ಸಿವಾರ್ಪಿತವಾಗಿ ಸಹಿರಂ
 31 ಣ್ಯೋದಕದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಬಿಟವಾಗಿ ಈ ಭೂಮಿಗೆ ಸ
 32 ಲುವ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ
 33 ಸಿದ್ಧನಾಥ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯವನು ಪೂರ್ವಮರಿ
 34. ಯಾದೀಲಿ ಆಗಮಾಡಿಕೊಂಡು ದೇವರಾಶೇವಸಾಂಗವಾಗಿ
 35. ನಡಸಿಕೊಂಡು ಬಾಹದಯೆಂದು ಕೊಟ್ಟ ತಾಂಮ್ರದ ಶಾಸನ ಗ್ರಂ
 36. ಥ || ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚದ್ಯೋರ್ಭೂಮಿರಾಪೋ ಹೃ
 37 ದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇ ಚ ಸಂಧ್ಯೆ ಧರ್ಮಸ್ಯ
 38 ಜಾನಾತಿ ನರಸ್ಯ ವೃತ್ತಂ |೧| ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಶ್ರೇಯೋ
 39 ನುಪಾಲನಂ ದಾನಾನ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ |೨|
 40. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದ
 41 ತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ೩ | ಸ್ವದತ್ತಾಂ
 42. ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ್ ವಸುಂಧರಾಂ | ಪಪ್ತಿರ್ವರ್ಷಸಹ
 43 ಸ್ರಾಣಿವಿಷ್ಣಾಯಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ | ೪ | ಯೇಕೃಪಭಗಿ

44. ನೀಲೋಕೆ ಸರ್ವೇಪಾಮೇವ ಭೂಭುಜಾಂ | ನಭೋಜ್ಯಾ ನಕರ
45. ಗ್ರಾಹ್ಯ ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ || ೫ || ಶ್ರೀ ವೆಂಕಟಾ
46. ದ್ರಿ (ಕನ್ನಡಕ್ಕರೆದಲ್ಲ).

Transliteration

Front—

1. śrī Ganādhīpatayē namah || namas-tunga si-
2. rah śchumbi chandra-chāmaia chāivē | trailōkya nagarā-
3. lambha mūla-stambhāya Śambhavē | jayatyāvishkri-
4. tam Vishnōr-Vārāham śōbhitārnavam dahinōnnata dam-
5. shtiāgrē viśrānti bhuvanam vapuh || svasti śī Jayābhyudaya
6. Śālivāhana Śaka vaisha 1564 neya Vishu samvatsarada Ā-
7. svija bahula 30 Ravivāradalu Sūryōpāśga-punya-kāladalu śīma-
8. d Yedava Murāri Kōte-kolāhala viśudha vaidikādvaita siddhām-
9. ta pratishthāpana Śiva-guru-bhakti-parāyanarāda Keladi Vemka-
10. tappa Nāyakara pautrar āda Bhadrappa Nāyakaia putiarāda Virabhadra
11. Nāyakaru Komdinya gōtrada Āśvalāyana sūtiada ruku-śākheya
12. Achutapamditara maga Paramēśvara pamdita Mālūra sīmevalagana
13. Kovade grāmadalli katīsida dēvasthānada Achyutēśvara dēvarige bi-
14. ta śvāsthe dharma tāmra sāsana kramavemtemdare Mālūra sīme-
15. Chemnakēśvara dēvara Kōvade grāmadimda Nārasimhya Jōisaru tamam-
16. nana
17. svāste imda ātanu mṛtavāda svammamdhā piāku hirikartara kāladalū
18. aramanega katikomda dharmavāiti 1 $\frac{5}{8}$ Mallibhatara svāstēvalage vii-
19. tti $\frac{3}{8}$ ubhayam vṛithi 1 $\frac{1}{2}$ ge saluva rēkhe ūra mumdana gade bījavari kha
20. 3 $\frac{1}{2}$ vrāvigade bījavari kha 2 $\frac{1}{2}$ Kasakīdale kha 2 $\frac{1}{2}$ bilahā
21. līdale kha 2 $\frac{1}{2}$ Makikaduhu kha 2 $\frac{1}{2}$ Mattikaduhu kham 3 hadilaga-
22. de kham 5 $\frac{1}{2}$ Bhīmana konadalli kha 5 $\frac{1}{2}$ Kukumdīli 1 $\frac{1}{2}$ amtū
23. bījavari kham 29 ke gadibhatta kha 150 ke saluvudu ga 15
24. ke vivara | varikuttāra jha 1 ke ga 9 ralli ga 11 $\frac{1}{2}$ 3 $\frac{1}{2}$ he-

Back—

24. chchige vaga 1 $\frac{1}{2}$ 1 $\frac{1}{4}$ ubhayam vaga 13 $\frac{1}{2}$ Mallibhatara
25. śvāstīvalage vṛitti $\frac{1}{8}$ ke ga 1 $\frac{1}{2}$ ubhayam ga 15 hadinai-
26. du varahana bhūmige salō gadi vivara mūdālū Chemnakē-
27. svara dēvara gade paduvalu Tumgabhadre tyemkalu Kēśōdēvara
28. gadde badagalu Śāmtapurada vāmanamudre gadi kalu | im-
29. tī chatu-sīme valagana bhūmīnu Achyutēśvarana amritapaḍi
30. namdādipti mumtāda dēvarā sēvege Sivārpitavāgi sahiram-
31. nyōdaka dāna-dhārā pūrvakavāgi biṭevāgi ī bhūmige sa-
32. luva midhi-nikshēpa-jala pāshāna akshīni-āgāmī
33. siddha-sādhyaṅgalemba ashta-bhōga tējasvāmyavanu pūrva-māri-
34. yādīli āgamādikomdu dēvarā sēve sāṅgavāgi
35. nadasikomdu bāhadu yemdu kotta tāmra sāsana gīam-
36. tha || Āditya-chamdrāvanlōnalaścha dyōi bhūmirāpō hri-
37. dayam Yāmaścha ahaścha rātrīścha ubhēcha samdhye dharmasya
38. jñānāti narasya vṛittam || 1 || dāna-pālanayor-mādhye dānāśrēyō-
39. nupālanam dānā svargam avāpnōti pālanād achyutam padam || 2 ||

- 40 sva-dattā dvigunam punyam paradattānupālanam | parada-
 41 ttāpahārēna svadattam nishphalam bhavēt || 3 || sva-dattām
 42 para-dattām vā yō harēttu vasumdharam | shashtir-varsha saha-
 43. srāni vishtāyām jāyatē kimih || 4 || yēkaiva bhagi-
 44. nī lōkē sarvēśhām ēva bhūbhujām | na bhōjyā na kaia-
 45 grāhya vipra-dattā vasumdharā || 5 || śrī Vemkatā-
 46. dri (in Kannada characters)

Translation.

Obeisance to Ganādhīpati [Praise of Śambhu and the Boar-incarnation of Vishnu.]

Be it well. 1564 years of the victorious Śalivāhana era having passed, the year being Vishu, on Sunday, the 30th of the dark-half of Āśvīja during the auspicious time of Sūryōparāga, Virabhadra Nāyaka, son of Bhadiappa Nāyaka and grandson of the illustrious Eldavamurāri, Kōte-kōlāhala, establisher of the pure and auspicious Vaidikādvaita siddhānta, dēvoted to faith in Siva and the guru--Keladi Venkatappa Nāyaka, granted the copperplate charter of the grant of land to the god Achyutēśvara of the temple built at the village Kōvade belonging to Mālūi sīma by Paramēśvara Paṇḍita, son of Achyuta Paṇḍita of Kaundinya gōtra, Āśvalāyana sūtra and Rukūśāke, as follows —

One vṛtti from the lands acquired to the palace during the time of the elder ruler belonging to the village Kōvade of the god Chennakēśvara in Mālāra sīma, consequent on the death of Nārasimha Jōisa's brother, and half a vṛtti from the lands of Mallibhatta, total $1\frac{1}{2}$ vṛttis, Rēkhe to this land, of the growing capacity of $3\frac{1}{2}$ Khandugas in front of the village; vrāvīgade of the growing capacity of $2\frac{1}{2}$ khandugas, kasakīdale $2\frac{1}{2}$ khandugas, Bīlabālīdale $2\frac{1}{2}$ khandugas, Makikaduhu $2\frac{1}{2}$ khandugas, Mattikaduhu 3 khandugas, Hadilagade $5\frac{1}{2}$ khandugas, at Bhīmanakenda $5\frac{1}{2}$ khandugas, in Kukundi $1\frac{1}{2}$ khandugas—thus for the sowing capacity of 29 khandugas and for the rental paddy of 150 khandugas (the value is) 15 gadyānas. (Details for this value). The details of the boundary of this land of 15 gadyānas—to the east wet land belonging to the god Chennakēśvara to the west Tungabhadrā river, to the south wet land belonging to the god Kēśōdēva, to the north Vāmanamudre boundary stone of Śāntapura. As we have granted the land within these four boundaries with gold and pouring of water for the services like food offerings, perpetual lamp, etc., of the god Achyutēśvara, you can look after the service of the god getting the eight kinds of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities according to the old order. Thus is the writing of the copper charter.

The sun, moon, etc., know men's actions. Between making a new gift and preserving one already made, preserving is better than making a gift. By making a new gift one gets the region of heaven, while by protecting the gift already made one reaches the region from which there is no fall. Protecting another's gift is twice as meritorious as making a fresh grant. By seizing another's gift his own gift becomes useless. Whosoever seizes the lands granted by himself or by others will be born as a worm in ordure for sixty-thousand years.

Note

Mr. Bengērī Huchcha Rao, President of the Teachers Association, Hāvēri, kindly sent to this Department an ink-impression of this copperplate record with a

transcript which is revised and published here with translation and a note. The record is inscribed on both sides of a copperplate 8"×10" and is written in Nāgari characters. It belongs to the reign of the Keladi chief Virabhadra Nāyaka, son of Bhadrappa Nāyaka and grandson of Venkatappa Nāyaka. The chief is said to have granted lands of the value of 15 varahas to the Achyutēśvara temple built by Paramēśvara Pandita at the village Kōvade in Mālūr sime in the name of his father Achyuta Pandita. The grant was meant for the food offerings and perpetual lamp of the god. The details of the grant are also given.

The date of the record Ś.1564 Vishu sam Āśvīja bahula 30 Ravivāra corresponds to Sunday, 24th October 1641 A.D.

RECORDS OUTSIDE THE STATE.

SOUTH CANARA DISTRICT.

48

At Kollūr, South Canara District, on a silver pot in the Mūkāmbikā temple

ದಕ್ಷಿಣ ಕನ್ನಡ ಜಿಲ್ಲೆ, ಕೊಲ್ಲೂರು ಮೂಕಾಂಬಿಕಾ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಬೆಳ್ಳಿ ಕೊಡದ ಮೇಲೆ

- 1 ಶ್ರೀ ಮತ್ಸ್ಯೇಂದ್ರ ವಿರಭದ್ರನಾಯಕರ ಪುತ್ರರು | ಬಸವಪ್ಪನಾಯಕರ ಧರ್ಮಪತ್ನಿಯಾದ ಚಂನ್ನಾ ವಿರಂ ಮಾಜಿಯವರ ಭಕ್ತಿ ತುಕ ೮ ೭ || ಗ ೨

Transliteration.

- 1 śrīmat Keladi Virabhadra Nāyakara putraru | Basavappa Nāyakara dharmapatniyarāda Chamna-Vīrammāṇyavara bhakti tuka la 7½ ga 2

Translation

Devotion of Channa Vīrammāṇi, lawful wife of Basavappa Nāyaka, son of the illustrious Keladi Virabhadra Nāyaka weight la 7½ ga 2

Note

This record belongs to the reign of the Keladi chief Basavappa Nāyaka, son of Virabhadra Nāyaka, and registers the grant of the above-mentioned silver pot to the goddess Mūkāmbikā at Kollūr. The donee is Channavīrammāṇi, queen of Basavappa Nāyaka. The Keladi chiefs and their family appear to have been ardent devotees of Mūkāmbikā, which fact is proved by this and the following records. The weight of the silver pot is given at the end of the record. But it is not known what kind of weight is meant by la and ga. The record is not dated. Basavappa Nāyaka mentioned in the record ruled the Keladi kingdom between 1739 and 1754 A.D. The record also belongs to the same period.

49

On a silver plate in the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ಬೆಳ್ಳಿ ತಟ್ಟೆಯ ಮೇಲೆ

- 1 ವಿಭಿ ನಂ | ಫಾಲ್ಗು | ಶು ೧೩ ಯು ಸ್ಥಿರವಾರ ಮೆದಕೆರಿಯ ನಂಮ ಘೌಜಿನವರು ಹೊಡದಲ್ಲ ಮೃತ ವಾದ ಸ್ವಂ | ಧರಾದ್ಯಂತರು ನಜರು ಮಾಡಿದ ಹಣವಿನಿಂದ | ಕೊಲ್ಲೂರಂಮನವರಿಗೆ | ಕೇಳಿದ ವಿರಂ ಭದ್ರನಾಯಕರ ಪುತ್ರರು ಬಸವಪ್ಪನಾಯಕರ ಭಕ್ತಿ |

Transliteration

1. Vibha| sam| phālgul| su 13 yu Sthiravāra Medakeriya namma phaujinaṣaru
 hodadalli inrutavāda smam| dhal- ādyamtaru najaru mādida hanavini-
 mda| Kollūrammanavarige| Keladi Vīrabhadra Nāyakara putraru Basa-
 vappa Nāyakara bhakti |

Translation

On the 13th Saturday of the bright half of Phālguna in the year Vibhava from the money obtained through *najaru* (presents) made by all in connection with the death of Medakeri caused by the fight of our army, the devotion (made) to Kollūr-amma by Basavappa Nāyaka, son of Keladi Vīrabhadra Nāyaka

Note

This record on a silver plate in the same temple also belongs to the reign of the Keladi chief Basavappa Nāyaka, son of Vīrabhadra Nāyaka. It records an important event during Basavappa Nāyaka's reign—that he sent an army against Medakeri Nāyaka, (Palleyagār of Chitaldrug), and that Medakeri Nāyaka was killed in the battle. This fact is corroborated by the Keladinripa Vijaya which states that Basavappa Nāyaka sent a huge army under Subēdār Lingappa against Medakeri Nāyaka, at the request of his subordinate Basantarāya, chief of Harapura (Harati). From the *nazar* presents tendered by his people on the occasion, Basavappa Nāyaka got a silver plate made and granted it to the goddess Mūkāmbikā at Kollūr.

The details of the date given in the record, *viz*, Vibhava sam Phālguna -u 13, Sthiravāra, correspond to Saturday, 18th February 1749 A.D. during the reign of Basavappa Nāyaka II.

50

On another silver plate in the same temple

ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಇನ್ನೊಂದು ಬೆಳ್ಳಿ ತಟ್ಟೆಯ ಮೇಲೆ

1. ಪ್ರಭವಸಂ| ವೈಶಾಖ ಶು ೧೫ರ ಬೆಳ್ಳೂರ ವೆಂಕಟಾದ್ರಿ ನಾಯಕರ ಶೆವೆ ಸೆರು ೬.

Transliteration

1. Prabhava sam | Vaisākha su 15 llu Bellūra Venkatādrī Nāyakara seve
 seru 6

Translation.

On the 15th of the bright half of Vaisākha in the year Prabhava, the service made by Venkatādrī Nāyaka of Bellūr (Bēlūr)—(weight) 6 seers

Note

Another silver plate in the same temple contains this record which states that the plate was granted by Venkatādrī Nāyaka, chief of Bēlūr. There were five Venkatādrī Nāyakas among the Bēlūr chiefs and the record is not dated in the Śaka era. Hence it is not possible to determine which of the Venkatādrī Nāyakas granted the silver plate. The cyclic year Prabhava of the record appears only during the reign of Venkatādrī Nāyaka II and IV. Since the characters belong probably to the 17th century. A.D. the record might be assigned to Venkatādrī Nāyaka II, and the

date taken as corresponding to Friday, 20th April 1627 A.D. The weight of the plate is stated to be six seers

51

On the brass lamp pillar in front of the same temple.

ಅದೇ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ಲೋಹದ ದೀಪಪಾಲೆ ಕಂಬದ ಮೇಲೆ

- 1 ಮ ೯ ಸೇ ೪ |
- 2 ಸೊಂನಶಿಯಲ್ಲಪ್ಪನ ಮಗ ಪಾಂಡ್ಯಪನು ಮಡಿದ ಕಂಭ

Note.

The lamp pillar in front of the Mūkambikā temple, which is about 20' in height is fully covered with brass sheet. The record on this brass sheet states that the lamp pillar was made by Pāndyappa, son of Sonnaśi Yallappa. The weight, probably, of the brass sheet is said in the record to have been 9 maunds and 4 seers. The record is engraved in the characters of about the 18th century, to which period the pillar probably belongs.

52

On the pedestals of the brass dvārapālaka images standing on either side of the navaranga doorway in the same temple

ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಬಾಗಿಲಿನ ಎಡ ಬಲಗಳಲ್ಲಿ ನಿಂತಿರುವ ಲೋಹದ ದ್ವಾರಪಾಲಕ ವಿಗ್ರಹಗಳ ಮೇಲೆ

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ೧೫೪೫ ಸಂವತ್ಸರ ಮಾಘ
ಬ ೧೪ ಸೋಮವಾರದಲ್ಲೂ ಕೊಲ್ಲೂರ ಮೂಕಾಂಬಿಕೆಯೆಂಮನವರ
- 2 ಸೇವಾರ್ಥವಾಗಿ ಶ್ರೀ ಮದ್ದೆಡೆವ ಮುರಾರಿ ಕೋಟೆ ಕೋಳಾಹಳ ವಿಶುದ್ಧ ವೈದಿಕಾದ್ವೈತ ನಿರ್ದಾಂತ
ಪ್ರತಿಷ್ಠಾಪಕರಾದ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದ ಶ್ರೀ ಮತ್ತೇಳದಿ
- 3 ಚಂಕಟಪ್ಪನಾಯಕರ ಧರ್ಮಪತ್ನಿಯವರಾದ ವೀರಮ್ಮನವರು ಶಿವರಾತ್ರಿ ಪುಣ್ಯಕಾಲದಲು ಸಮರ್ಪಿಸಿದ
ದ್ವಾರಪಾಲಕರೂ ಮಂಗಳ ಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ ೧೭ || ೧ || =

Transliteration

- 1 svasti śrī jayābhyudaya Śālivāhana saka 1545 samvatsara . . .
Māgha ba ೧೪ Sōmavāradallū Kollūra Mūkāmbike yamma-
navaia
- 2 sēvāthavāgi śrīmadd-Edeva-Murāri Kōte-Kōlāhala Viśudha-Vaidikādvaita-
siddhānta-pratiṣṭāpakar āda Śiva-guru-bhakti parāyanarāda śrīmat
Keladi !
- 3 Venkatappa Nāyakara dharmā patnīyavarāda Vīrammanavarai Śivarātri
punya kāla-dalu samarpisida dvāra-pālakaiṁ mam gala mahā śrī śrī śrī
17½-18

Translation.

Be it well. On Monday the 14th of the dark half of Māgha in the year . . . being the 1545th year of the victorious Śālivāhana era, for the service of the goddess Mūkāmbikeamma at Kollūr, Vīramma, lawful wife of the illustrious Edeva Murāri, Kōte-kōlāhala, established of the pure Vaidikādvaita-siddhānta, devoted to the faith in Śiva and the guru,—Keladi Venkatappa Nāyaka, granted during

the auspicious time of Sivarātri, (the dvārapālaka images) Good fortune (weight) 17 maunds (?) and $1\frac{3}{8}$ seers (?)

Note.

On either side of the doorway leading to the navaranga of the Mūkāmbika temple there are two solid metallic figures of the dvārapālakas which are about 4 ft in height. On the pedestal of each of the figures is found the present record. This is yet another record which belongs to the Keladi chiefs. Viramma, queen of Venkatappa Nāyaka, is said in the record to have granted the two metallic images during the auspicious time of Sivarātri day for the service of the goddess Mūkāmbika. Venkatappa Nāyaka of the record ruled Keladi the kingdom between 1582 and 1629 A.D.

Regarding the date, the name of the cyclic year is worn out and lost. The Śaka year 1545 of the record was Rudhriṇḍgān and the details of the date, viz. Mīgha 14, correspond to 18th February 1623 A.D. which is a Tuesday and not Monday as mentioned in the record. Midnight 6 A.M. of Tuesday would be the last hours of Monday according to a system of computation among the Hindus.

The record ends with some figures which appear to indicate the weight of the images. The weight of the figure to the right is given as 17- $1\frac{3}{8}$ which might be 17 maunds and $1\frac{3}{8}$ seers and that of the left, 16 maunds and $5\frac{3}{8}$ seers.

53

On a step leading to the navaranga of the same temple

ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಮೆಟ್ಟಲಿನ ಮೇರೆ

1. ಕೆಳದಿ
2. ಚೆನ್ನಮ್ಮಾಜಿಯ ಸೇವೆ

Note

Among the Keladi rulers who visited the Mūkāmbikā temple at Kollūr, Chennammāji is also one. Her visit to the temple is recorded on a step leading to the navaranga. The record reads 'Keladi Chennammāji sēve' meaning that Chennammāji did pious service to the goddess.

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58	13	23rd (? 25th) regnal year Dhātu sam Āshādhā, new-moon day—Saturday, 26th June 1036 A. D.	Rājendra Chōla .
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41	1	Ś 1208 Pārthiva sam. Vai śu 12—Wednesday, 12th April 1285 A D	Narasimha III
160	38	S 1225 Śubhakṛitu sam Kārttika śu 15—Tuesday, 6th Nov. 1302 A. D.	Ballāla III ...
162	39	Do .	Do ..
			ŚANTARA CHIEFS
165	42	S 1208 Vyaya sam. Kārttika—Oct - Nov. 1286 A. D.	Bīrarasa ...

ARRANGED ACCORDING TO DYNASTIES AND DATES

Contents and Remarks

Records the grant of the village Bāradūr in Tēgattū vishaya to Bānasarma, son of Nāgaśarma, by the king. That Śivamāra I lived for a long time and that he had the name of Śrīpurusha also are new bits of information obtained from the present record.

Vīragal appears to record a fight between some over-lord and his subordinates in which the Ganga princes Maṇḍi, Śrīvachcha, Śrīpurusha and Śivamāra took part and died. The over-lord most probably was the Rāshtrakūṭa king Gōvinda III and the cause of the fight was the seizure of the Brahmadēya of Elambunūse agrahāra by the latter.

Vīragal records the death of Erekaṅga, son of Bīrakka, who was a concubine of Prithvī-gaṅga, Erekaṅga is said to have offered his head in the presence of Prithvīgaṅga and died.

Vīragal set up in memory of a hero by name Bāggulī Śrīyamma, son of Olināgayya, who died in a cattle fight.

Vīragal set up in memory of a hero by name Panchiya Muddayya, son of Panchiya Śrīyamma, who died in the same cattle fight.

Records the grant of certain lands to the gods Rāma and Lakshmana by the mahā-gaṇas of the illustrious Konku-konda-Śrī-vishṇuvarddhana-Pōśala-dēva-chchaturvēdimangala, Laviyanna, etc. It is the earliest record yet found of the time of Vishṇuvarddhana and gives the valuable information that he conquered the Kongu country as early as 1098 A.D.

Records that Kalidēva, son-in-law of Chālikenāyaka, and Maḍigaṇḍa caused the building of the temples of Kalidēva and Brahmēśvara and granted some lands to those temples after washing the feet of Gaṅgarasajīya.

Vīragal records the death of a hero Ankōja in some battle.

Vīragal set up in memory of a hero by name Bīrama who died in a battle between Sodalaḍēva—a Śāntara chief and subordinate of Ballāla—and Ebharanāyaka, a commander of the Yādava army under Rāmadēva, at Sālūr.

Vīragal set up in memory of Chīleya who died in the same battle mentioned in the previous record.

Vīragal records the death of some hero (whose name is lost) when Kēṭaḍi nāyaka marched on to Hīrigōḍ.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
160	38	Ś 1225 Subhakritu sam Karttika su. 15—Tuesday, 6th Nov 1302 A D.	Sodaladēva
162	39	Do	Do ...
			VIJAYANAGAR
71	20	S 1412, Sādhārana sam Vaisākha—1490 A. D	Krishnadōvarāya
92	23	Ś 1435 Srīmukha sam Rāma-Nava-mi day—Tuesday, 15th April 1513 A D	Rāma-Rāja ...
			.
100	24	Rāma-navami day (?) ..	Do
103	25	Ś 1464, Śubhakrit sam Māgha ba 14 Sivarātri—Friday, 2nd February 1543 A. D	Tirumala Rāya
49	8	Ś 1472, Sādhārana sam Chaitra śu. 1—Wednesday, 2nd April 1550 A.D	Sadāsiva-Rāya
78	21	S 1497, Yuva sam Āshādha śu. prathama dvādasī—Monday, 20th June 1575 A.D	Srīrauga-Rāya I ...
89	22	S 1497 Yuva sam Māgha ba. 13—Saturday, 28th January 1576 A D.	Do
			HARANAHALLI CHIEFS.
49	8	Ś 1472, Sādhārana sam Chaitra śu. 1—Wednesday, 2nd April 1550 A D.	Sīdedēva Mahā-arasu
			TANJORE CHIEFS.
118	26	Ś 1502, Vikrama sam Kārttika chandīōparāga—Saturday, 22nd October 1580 A D	Chavappa

 Contents and Remarks

See above under Hoysalas

See above under Hoysalas

Copper plate record registers the grant of the village Chikkakūḷi by the king to Vibudhēndra-yatīndra of the Rāghavēndrasvāmi matt. The record is on a single plate, engraved in Telugu characters and dated in 1490 A D (which is 19 years early for this king)—which circumstances raise a reasonable doubt as to the genuineness of the plate.

Copper plate record registers the grant of six villages made by the chief to Surēndra-yatīndra Rāma-Rāja of the grant was the Ālavīdu chief and grandfather of the Rāma-Rāja who died in the battle at Tālikōṭa. It is rather strange that the record applies paramount titles to this chief and speaks of him as if he was regular crowned king of Vijayanagar.

Incomplete copper plate record registers the grant of three villages made by the chief to the same Surēndra-yatīndra.

Copper plate record registers the grant of the village Komakere made by the chief to Emmebasavēndra, a Vīraśaiva teacher.

The record registers a grant of 100 kambas of wet land to the god Vithala made by Sidedēva mahā-arasu, chief of Hārnahallī sīme.

Copper plate record registers a grant of the village Nāvalū surnamed Rāmachandrapura made by the king at the request of Vīra Chavappa-bhūpa to Surēndra tīrtha śrīpāda.

Incomplete copper plate record registers a grant of five villages made by the king to Sudhīndra Yatīndra of the Rāghavēndrasvāmi matt.

See above under Vijayanagar.

Copper plate record registers a grant of four villages made by the chief to Vijayīndra Yatīndra. The record is of considerable interest as it furnishes the valuable information that the three eminent scholars, Vijayīndra, Tātāchārya and Appayya-dīkshita, worthy representatives of the three schools of philosophy, were contemporaries and flourished at the close of the 16th century.

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Page number in the Report	Inscription number in the Report	Date	Ruler
121	27	Ś 1536, Ānanda sam Rāma-navami—Wednesday, 9th March 1614 A D	Chinna-Chavappa ...
127	28	Do	Do
			MADHURA CHIEFS
133	29	Ś 1602, Siddhārthi sam Vaiśākha śu. 3—Thursday, 3rd April 1679 A D	Muddalagādrī Nāyaka
136	30	Ś 1619, Isvara sam Māgha śu 15—Sunday, 16th Jan 1698 A D.	Mangammagāru .
			BELUR CHIEFS.
173	50	Prabhava sam Vaisākha śu. 15—Friday, 20th April 1627 A D	Venkatādrī Nāyaka II
52	9	Yuva sam Adhika Srāvana su 5—1755 A. D	Kṛṣṇappa Nāyaka VI
			CHANJI RULERS.
138	31	Ś 1602, Raudrī sam. Kapilashashthi—1680 A D	Vadayāri
142	32	S 1621, Pramādi sam. Bhādrapada ba 30 Budhavāra—Wednesday, 13th September 1699 A D.	Uttama Rangappa Kālāka-Kola Vodeyar.
			ARIYALUR CHIEFS.
145	33	Ś 1666, Akshaya sam Dhanurmāsa śu 7 Sōmavāra—Monday, 8th December 1746 A D	Vijayavoppula Malavarāya
			KELADI CHIEFS.
174	52	Ś 1545 [Rudhirōdgāri sam] Māgha ba 14—Tuesday, 18th February 1623 A.D.	Venkatappa Nāyaka
169	47	S 1564 Viśhu sam Āśvīja ba. 30 Ravivāra—Sunday, 24th October 1641 A D	Vīrabhadra Nāyaka
175	53		Channammāji
172	48		Basavappa Nāyaka ...

 Contents and Remarks

Copper plate record . registers a grant of one *viṭṭi* made by the chief to Surēndra of the same Rāghavēndrasvāmi matt

Copper plate record registers a grant of two *vēlis* of land by the chief to the same Surēndra Yati.

Copper plate record : registers the grant of a village Ārambanna made by the chief to Rāghavēndra-tīrtha.

Copper plate record registers the grant of a village Āyirdharma, together with its hamlets made by the queen to Sumatīndra-tīrtha-srīpāda

Records the grant of a silver plate made by the chief to the Mūkāmbikā temple at Kollūr

Records the grant made by the chief to Bembali Barahingana gauda and to a number of other people belonging to Ajjunahali-kēri.

Copper plate record . registers the grant of some villages made by the ruler to Sudhīndrayati.

Copper plate record . registers the grant of certain dues on specified articles of merchandise in Payarani Pālya as well as a site for the Rāghavēndrasvāmi matt by the chief.

Copper plate record . registers the grant of certain lands made by the chief to Vasudhīndra svāmi.

Records the grant of two metallic images of the dvārapālakas to the Mūkāmbikā temple made by Viramma, the chief's queen.

Copper plate record registers the grant of some lands of the value of 15 varahas to the Achyutēśvara temple by the chief.

Records the visit of the queen to the Mūkāmbikā temple.

Registers the grant of a silver pot made by Channavīrammāji, queen of Basavappa Nāyaka, to the Mūkāmbikā temple.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
173	49	Vibhava sam. Phālguna su 13 Sthiravāra—Saturday, 18th Febru- ary 1749 A D	Basavappa Nāyaka MYSORE KINGS
148	34	Ś 1585, Śōbhakṛitu sam. Āshādha su 11—Monday, 6th July 1663 A.D.	Dodda Dēvarāja Odeyar . MISCELLANEOUS
42	3	C. 12th or 13th century
164	41	Ś 1488, Purnami Guruvāra—(?) 1566 A.D	...
167	44	Ś 1505, Chitrabhānu sam. Bhādrapada śu. 10—(?) Tuesday, 18th August 1582 A.D.	
154	35	Ś 1696 Jaya sam Āśvīja śu. 2 Śukra- vāra—Friday, 7th October 1774 A. D.	Sōma-Rāja

ARRANGED ACCORDING TO DYNASTIES AND DATES—*concl'd.*

Contents and Remarks

Registers the grant of a silver plate by the chief to the same Mūkāmbikā temple. It records an important event that the chief defeated and killed Medakeri Nāyaka (Pāḷeyagār of Chitaldrug).

Copper plate record registers the grant of the village Nallūru surnamed as Dēvarījapura made by the king to Rāghavēndiatīrtha.

Records the installation of the image of Nēminātha by the two brothers Nākauna and Honnanna, disciples of Śrutakīrttidēva.

Vīragal records the death of one Kāmana, son of Banedēva.

Records that a number of Jama devotees, headed by Thimmagauda of Chaipalli and others, caused the pedestal of Ādmātha to be made.

Copper plate record : registers the grant of some land made by the chief to Varadēndratīrtha of the Rāghavēndrasvāmi matt. This record brings to light a new chief, but no information is available as to the parts of the country over which he ruled.

APPENDIX A.

List of Photographs taken during the Year 1943-44

Serial No	Size	Description	View	Village	District
1-2	8½" × 6½"	Arabic inscription near Elephant gate		Seeringapatam	Mysore
3-5	Do	Inscriptions at Krishna- rajasagar		Krishnarāja- sagar	Mysore
6	Do	View of Dam		Krishnarāja- sagar	Do
7-8	6½" × 4½"	Coins received from Government Museum		Bangalore	Bangalore
9-11	Do	Chakrabandha on pillars	Basti	Bandalike	Shimoga
12	12" × 10"	Annapūrnā and other figures	Kēdāreśvara temple	Halebid	Hassan
13	Do	Central ceiling	Kēśava temple	Belur	Do
14	6½" × 4½"	View	Sōmēśvara temple	Suttūr	Mysore
15	Do	Do	Suttūr Matt	Do	Do
16	Do	Chāmara	Lakshmikānta temple	Kalale	Do
17-18	Do	Copper plate grant of Dhanōji to Subrahmanya	
19-20	Do	Copper plate grant of Bāchappa Vodeyar	
21-23	Do	Copper plate grant of Ravivarma Kadamba		.	.
24	Do	Pattābhirāma Group	Pattābhirāma temple	Rāmanāthapura	Hassan
25-26	8½" × 6½"	Mahishāsura-mardini	Sōmēśvara temple	Suttūr	Mysore
27-28	Do	Śankaranāyana	Do	Do	Do
29	Do	Nārāyana	Nārāyana temple	Do	Do
30	Do	Ceiling in front porch	Do	Do	Do
31	Do	Doorway of Matt	Do	Do	Do
32-36	Do	Wall images	Sōmēśvara temple	Do	Do
37	Do	Lintel above nava-ranga doorway	Do	Do	Do
38	Do	Grinding mill	Do	Do	Do
39	Do	Virabhadra	Virabhadra temple	Do	Do
40	Do	Doorway	Do	Do	Do
41	Do	Saptamātrikā figures	Suttūramma temple	Do	Do
42-44	6½" × 4½"	A cannon found in the Jail, Mysore		Mysore	Do
45	Do	Part of a cannon		Do	Do
46	Do	Old water reservoir, Mysore Jail		Do	Do
47-48	Do	Jewel	Lakshmikānta temple	Kalale	Do
49-50	Do	Ayyanūi grant of Mādhava to Tirumalarāya			
51-52	Do	Inscriptions on Yūpa-stambha		Hiremagalūr	Kadur
53-58	Do	Pillars	Āñjanēya temple	Kadur	Do

APPENDIX A—concl'd.

Serial No	Size	Description	View	Village	District
59	6½" × 4¾"	Chennakēśva image .	Chennakēśava temple	Kadur	Kadur
60	Do	Vitthala .	Do	Do ...	Do
61	Do	Ganapati ..	Near Añjanēya temple	Do ..	Do
62	Do	Rāshtrakūta inscrip- tion	.	Do ..	Do
63	Do	View	Kēśava temple	Patnagere	Do
64-66	Do	Viragal inscription	.	Yellambalse	Do
67	Do	Cannons	Kēśava temple	Do ...	Do
68	Do	Vēṇugōpāla	Do	Do	Do
69	Do	Lakshmīnarasimha ..	Do	Do .	Do
70	Do	Sarasvati .	Do	Do ..	Do
71	Do	Doorway jambs, near the tank	..	Do	Do
72	Do	Pillar of navaranga ..	Virabhadra temple	Asandi	Do
73-74	Do	Railings	Do	Do	Do
75	Do	Doorway of Gaibha- griha	Do	Do	Do
76	Do	Ceiling of front porch	Do	Do	Do
77	Do	Central ceiling of nava- ranga	Do	Do	Do
78	Do	View .	Janārdana temple	Belgola ..	Mysore
79	Do	Janārdana ...	Do	Do .	Do
80	Do	View of outside wall of the original struc- ture	Do	Do ..	Do
81-82	Do	Views	Bhaktavatsala temple	Do	Do
83	Do	Pāśvanātha	Basti mound ...	Do .	Do
84	Do	Pedestal of Pārśva- nātha	Do	Do ..	Do
85	Do	A Saptamātrikā figure	Hire Amma .	Do	Do
86	Do	Narasimha group	Narasimha temple ..		
87-89	Do	Views of Chandravalli hills and Central rocks.	..	Chitaldrug ..	Chitaldrug

APPENDIX B

List of Drawings prepared during the Year 1943-44.

Bhaktavatsala temple—Belgola

Drawings of typical pottery specimens from Chandravalli excavations

APPENDIX C

List of Books acquired for the Library of the Office of the Director of
Archæology during the Year 1943-44.

Sl No	Title of the book	Remarks
1	Taraka Tāndavam, Vol IV	Received from the Curator, Oriental Library, Mysore
2	Karnāṭaka Mahābhārata, Vol X Śalya and Gadā Paivas	Received from the Curator, Oriental Library, Mysore
3	Kumārārāma, 1941	Received from the Editor, Minchinaballi, Dharwar
4	The Mysore University English Kannada Dictionary, Part IX.	Received from the University English-Kannada Dictionary Office, Bangalore
5	The Mysore University English Kannada Dictionary, Part X	Received from the University English-Kannada Dictionary Office, Bangalore
6	University Calendar for 1942-43, Vol II	Received from the Registrar, University of Mysore, Mysore
7	His Highness the late Mahārāja Śrī Krishna Rāja Wadiyar Bahadur	Received from the Registrar, University of Mysore, Mysore
8	Mysore Dasara Exhibition Official Hand Book and Guide, 1943	Received from the Secretary, Dasara Exhibition Committee, Mysore
9	Memos of the Archæological Survey of India, No 69	Received from the Manager of Publications, Delhi
10	Memos of the Archæological Survey of India, No 68	Received from the Manager of Publications, Delhi
11	Vēdāṅgajyautisha	Received from Dr R Shamasastri
12	Eclipse-Cult in the Vedas, Bible and Koran	Do do
13	Drapsa The Vedic Cycle of Eclipses	Do do
14	Census of India, 1941, XXIII	Received from the Superintendent, Census Office, Mysore
15	Śrī Venkatēśa Kāvyaikalpa ...	Received from Śrī Venkatesvara Oriental Institute, Tirupati
16	Theory of Knowledge	Received from Śrī Venkatesvara Oriental Institute, Tirupati
17	Journal of the Śrī Venkatēśvara Oriental Institute, Vol IV, No II	Received from Śrī Venkatesvara Oriental Institute, Tirupati
18	His Highness the Maharaja's Tour in Hassan, Kadur and Shimoga Districts	Issued by the Publicity Officer to the Government of Mysore
19	Journal of the K R Cama Oriental Institute	Received from the K R Cama Oriental Institute, Bombay
20	A Hand Book of Archæology in Malayalam	Received from the Director of Archæology, Trivandrum
21	A Guide to Padmanābhapuram	Received from the Director of Archæology, Trivandrum
22	Belur Souvenir	Received from the Director of Archæology, Mysore
23	A Guide to Belur ...	Received from the Director of Archæology, Mysore
24	Migration to the Seattle Labour Market Area, 1940-42, Vol II, No 3, pp 129-188	Received from the University of Washington Library, Seattle, Washington, U S A
25	Archæology of the Upper Columbia Region, Vol. IX, No I, pp 1-178	Received from the University of Washington Library, Seattle, Washington, U S A

APPENDIX C—concl'd

Sl No	Title of the book	Remarks
26	Mysore Civil Account Code with Amendment, Vol II	Purchased from Vidyanidhi Book Depot, Mysore
27	Mysore Service Regulations with Amendment	Purchased from Vidyanidhi Book Depot, Mysore
28	Elements of Buddhist Iconography	Purchased from Krishna & Co, Mysore
29	The Śilappadhikāyam	Do
30	A History of the Early Dynasties of Andhradesa	Do
31	Early History of the Andhra Country	Do
32	Buddhist Remains in Andhra and Andhra History	Do
33	Magadha Architecture and Culture	Do
34	Alivardī and His Times	Do
35	India as described in early Texts of Buddhism and Jainism	Do
36	Muslim Patronage to Sanskrit Learning	Do
37	Social and Religious Life in the Gūhya-Sūtras	Do
38	At Ajanta	Do
39	A Peep into the Early History of India	Do
40	Some Survivals of Harappa Culture	Do
41	F W Thomas Commemoration Volume of Eastern and Indian Studies	Do
42	Rājendranāma	Purchased from Mr R Subba Rao, Book-Seller, Madras

APPENDIX D.

Expenditure during 1943-44.

		Rs. a p.	Rs a p
I	Salaries—		
	Director's Allowance (Rs. 50 per month)	600 0 0	
	Assistant to the Director (Rs 150-10-250)	1,871 0 0	
	Establishment	6,840 4 0	
	Watchman for excavation area (allowance)	65 0 0	
II	Travelling Allowance	1,232 15 0	
III	Office Expenses—		
	Contingencies	800 0 0	
	Printing Charges	1,958 9 0	
	Museum	246 6 0	
	Clothing to Menials	131 10 0	
	Furniture	100 0 0	
	Photographs for sale	199 7 0	
IV.	Library	118 1 0	
		<u>14,163 4 0</u>	
		14,163 4 0	
Add—Receipts remitted to treasury—			
	Sale proceeds of publications, and photographs	..	361 0 0
	Grand Total	..	<u>14,524 4 0</u>

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69	34	Vishaya	Vishayar
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"	45	records	record
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79	29	ಕಾಂಭೋಜ	ಕಾಂಭಜ
81	11	त्रैलोक्य	त्रैलोज्य
"	13	तद्वशे	तद्वशे
82	34	सौरभ्यसरषट्पदे	सौरभ्यसट्पदे
"	37	तंजावूत्सीस्त्रि	तंजावूत्सीस्त्रि
83	4	आचन्द्रामिमं	आचन्द्राक्रमिमं
84	10	trailōkya	trailōjya
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90	43	Sindusûr	Sṁdbusûr
96	3	रामाभिषेकसमये	गामाभिषेकसमये
97	25	sīlam	sītam
102	49	ēkaiva	ākaiva
104	22	ॐ	ॐ
107	8	विनीतम्	विनतिम्
109	5	ikshanam	īkshnam
124	25	रामाभिषेकसमये	रामाभिषेक क समये
125	30	dvija-sēvā	dvija-sēvā
"	35	Udaya-śīlākhyam	Ndaya-śīlākhyam
126	2	Chinna-Chavaprabhuh	Chinna-Ehavaprabhuh
"	36	Bhāryā	Bnāryā
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151	35	upāsmahē	upasmahē
"	37	chchhatra	chchhtra
168	22	relics	relics
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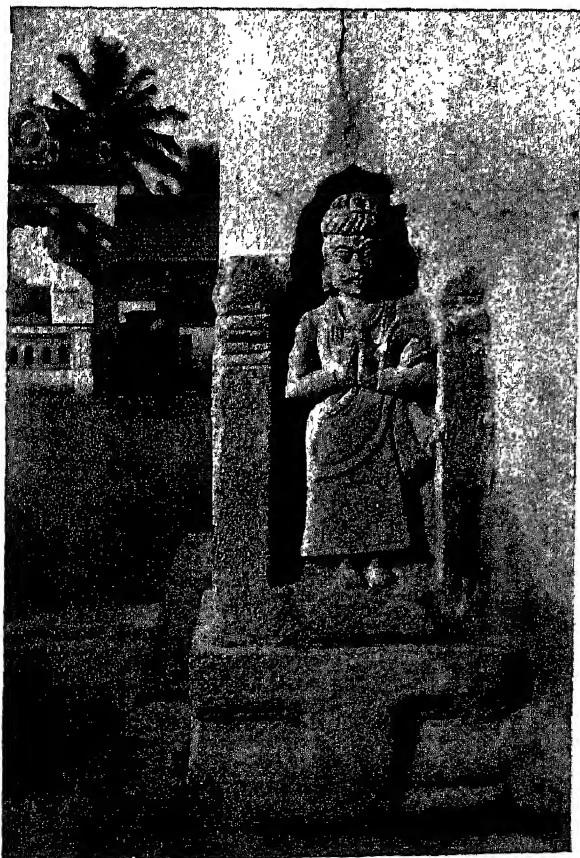
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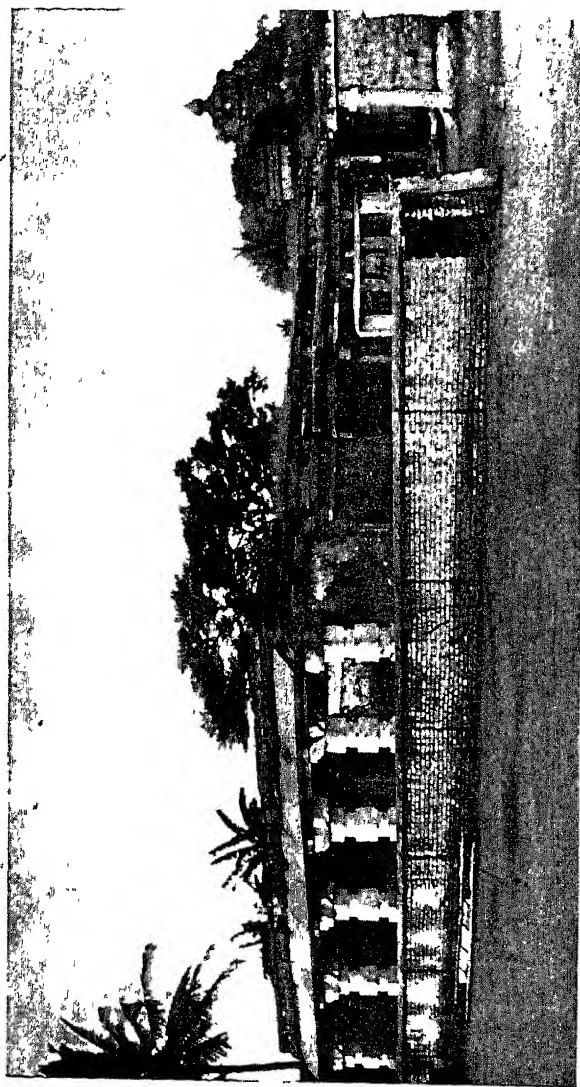
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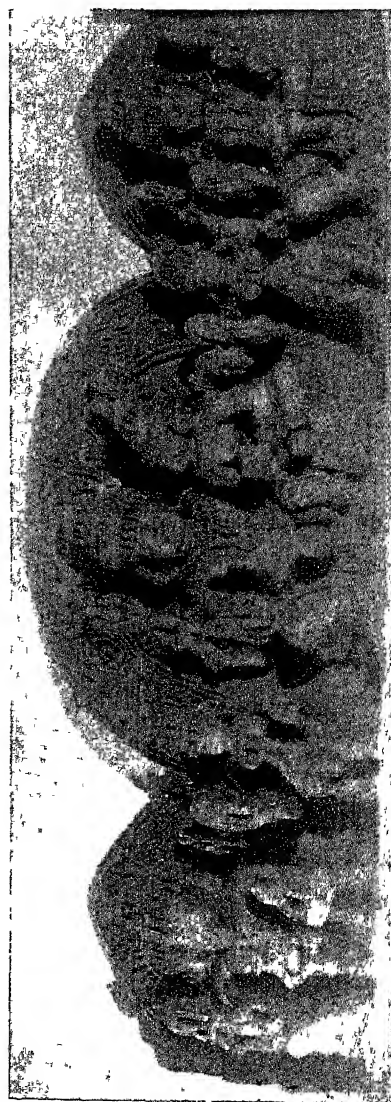
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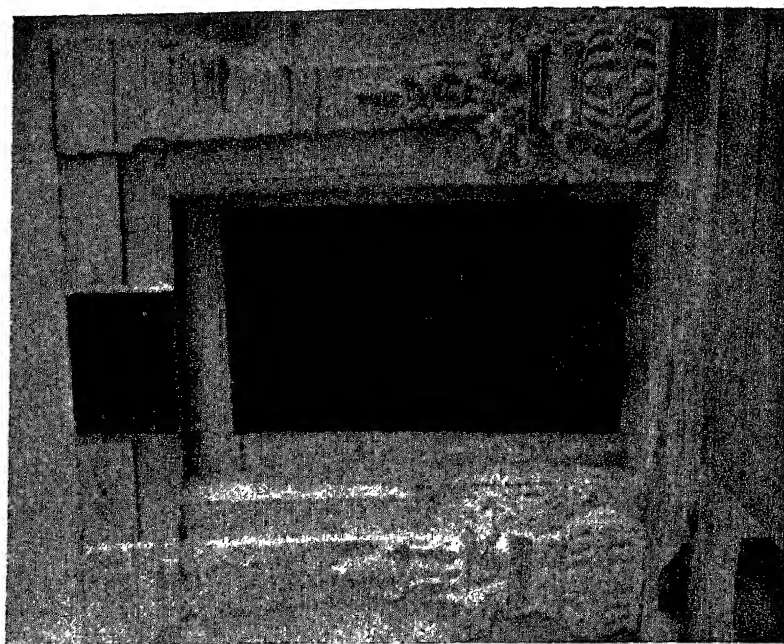


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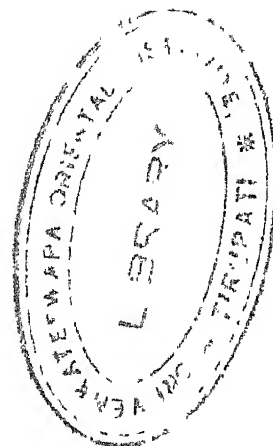


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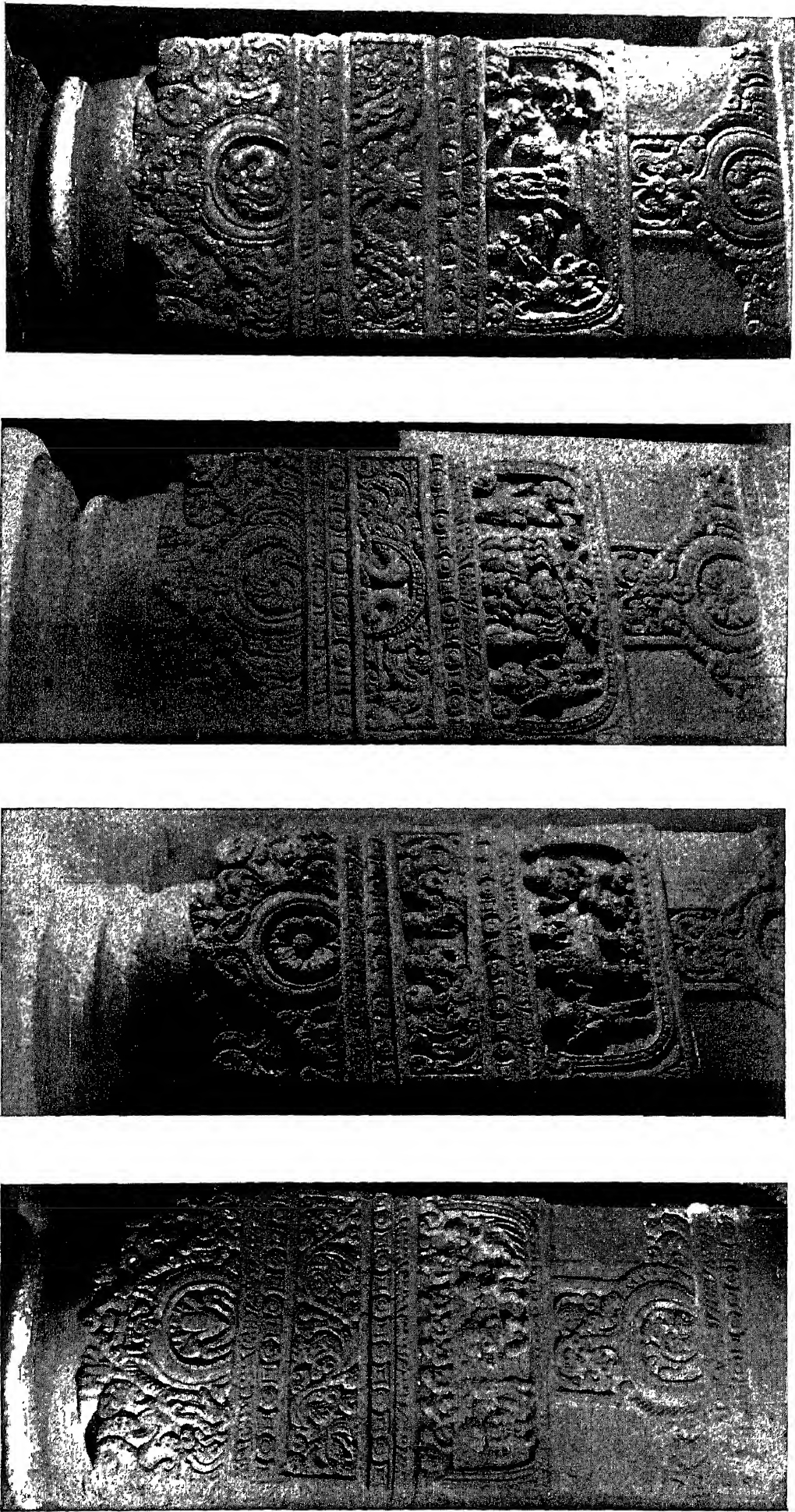
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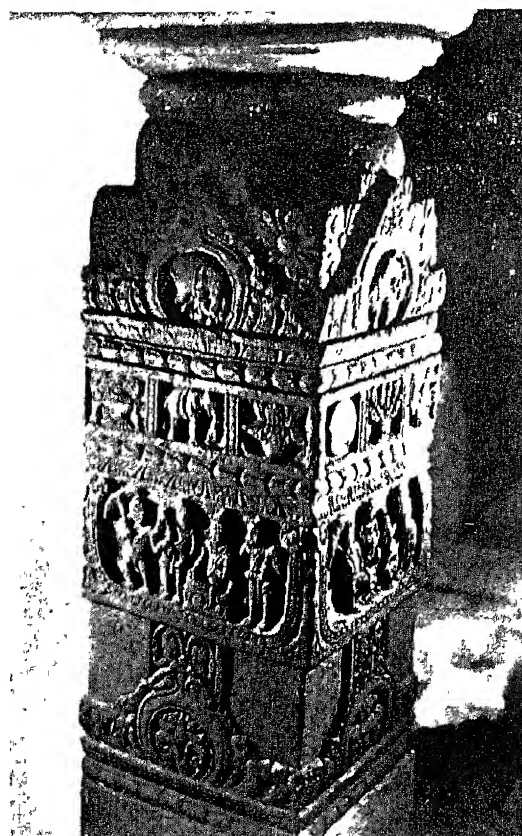


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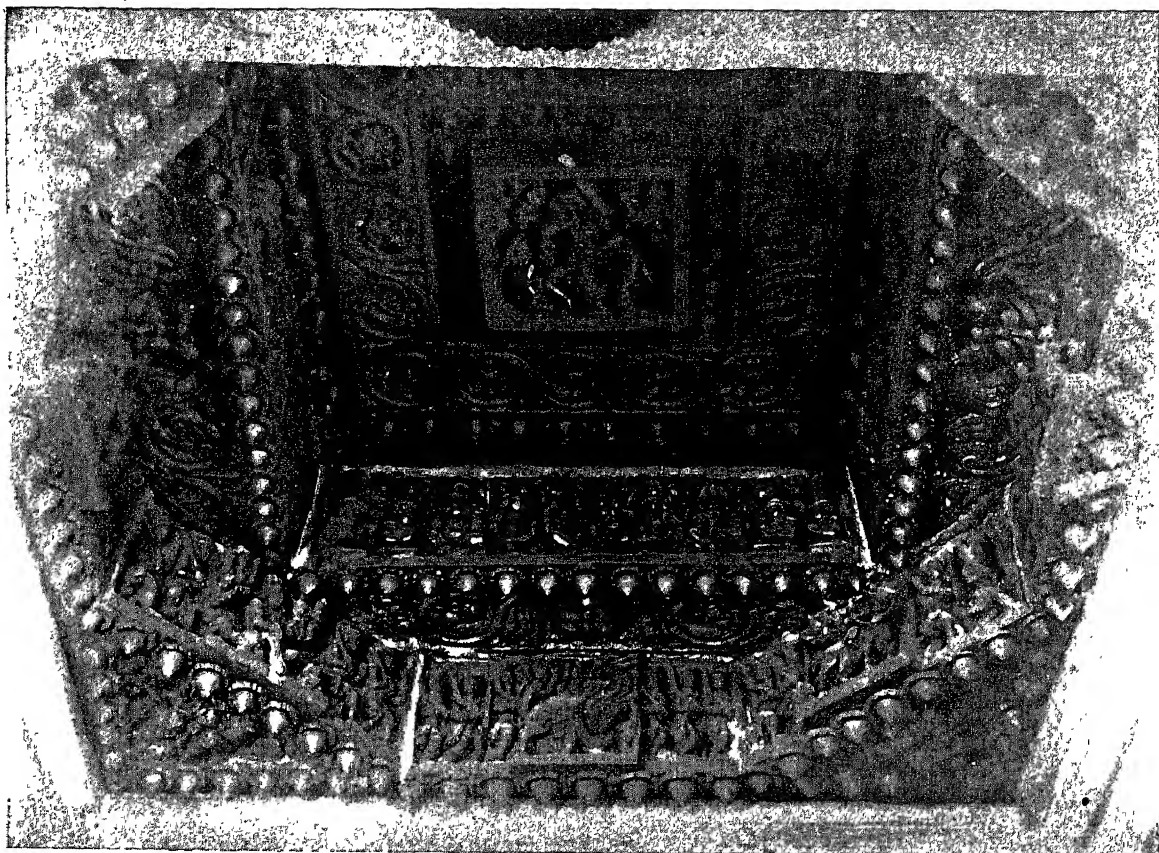
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2. DOORWAY OF THE MAIN CELL, VIRABHADRA TEMPLE, ASANDI (p 29)



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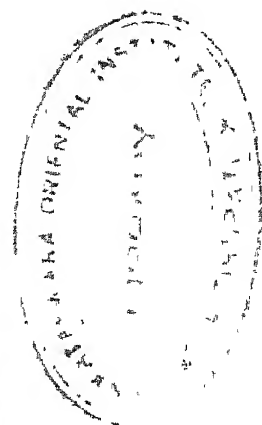
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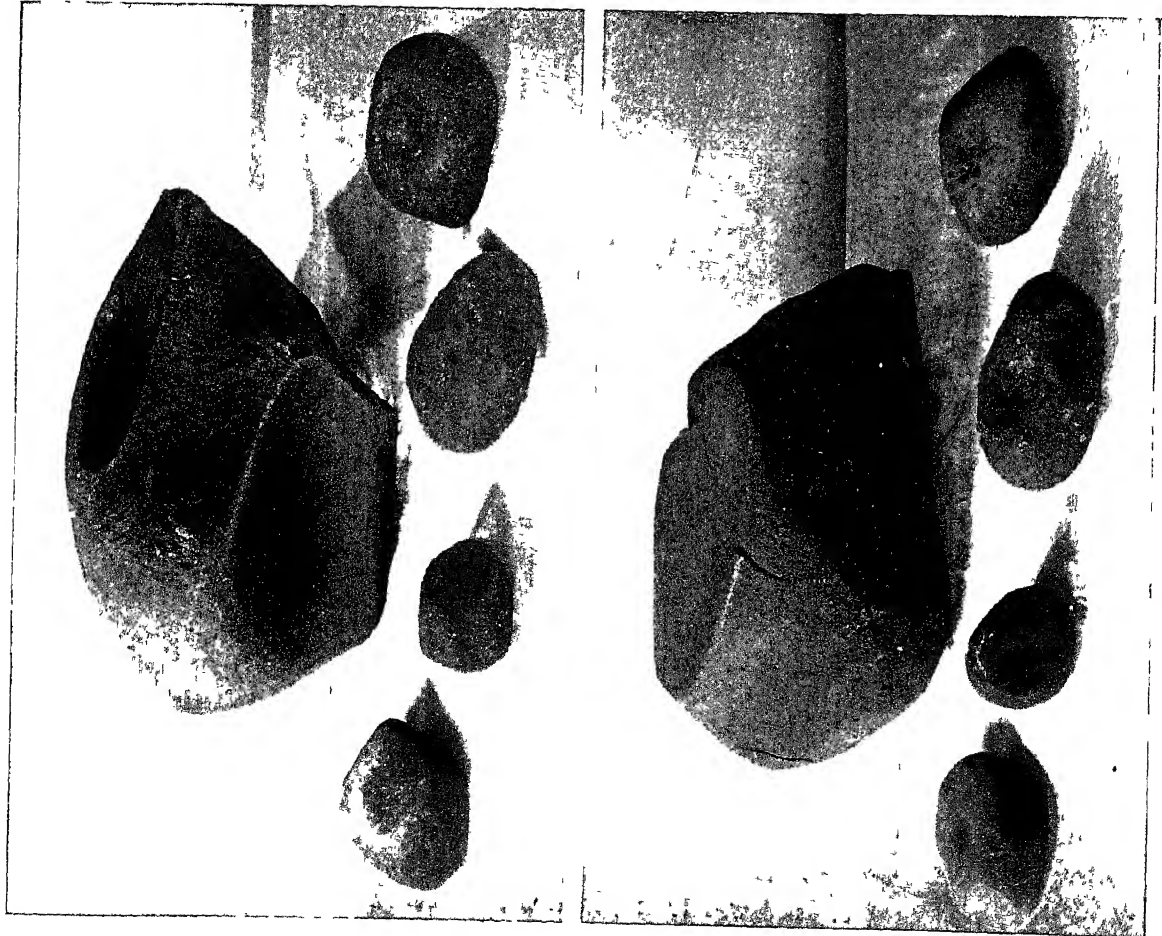
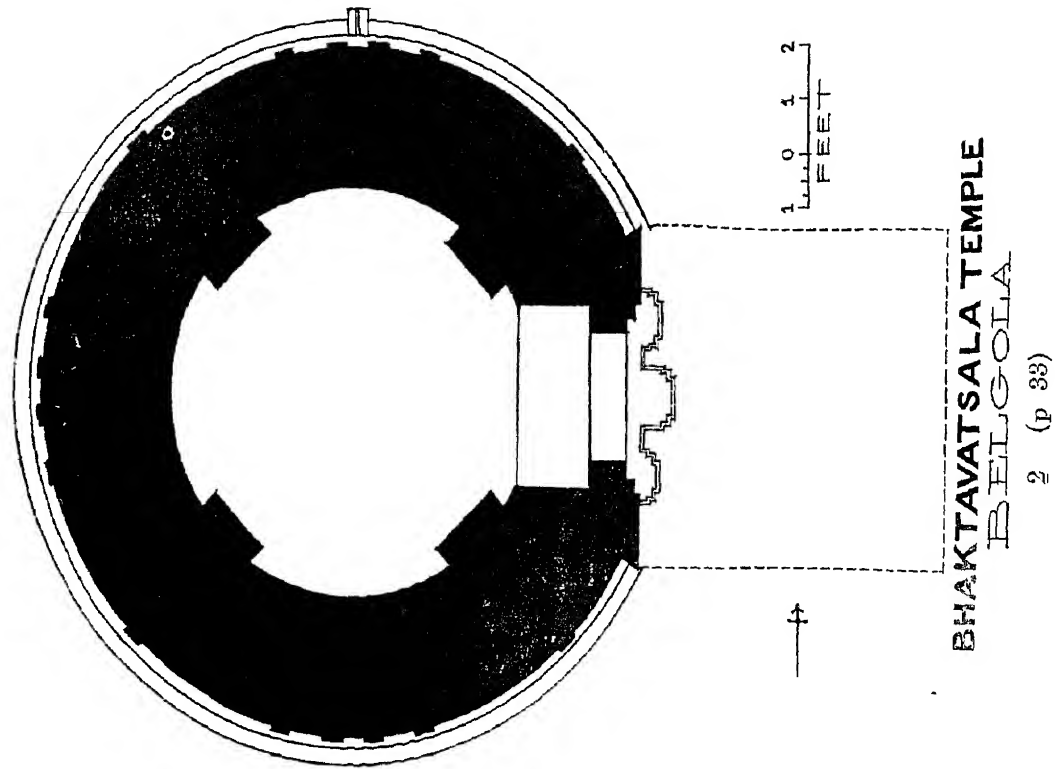


2 VENUGOPALA, KESAVA TEMPLE,
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3 DOORWAY JAMBS, RUINED KALLESVARA
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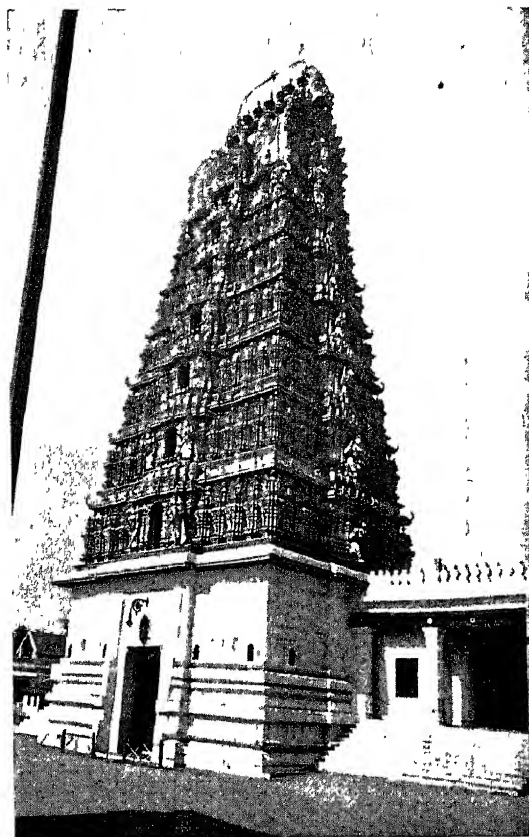




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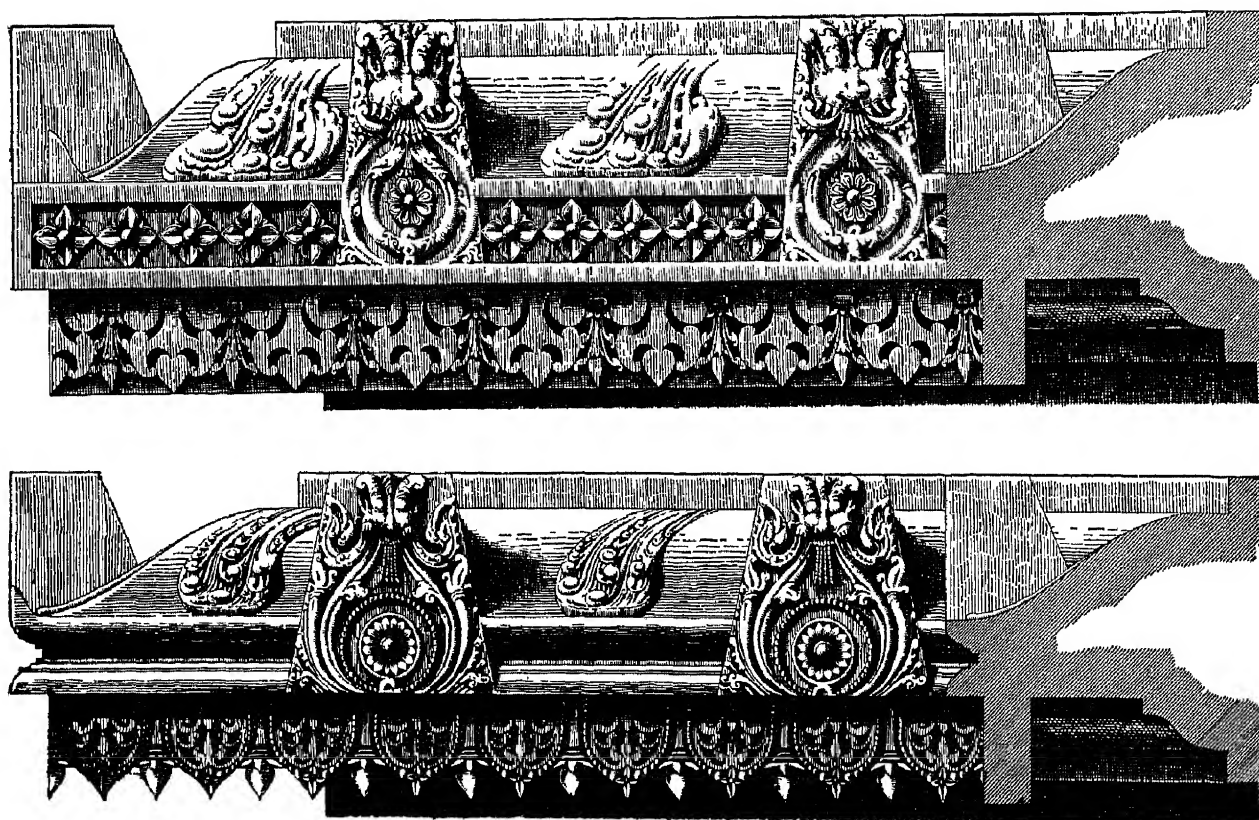
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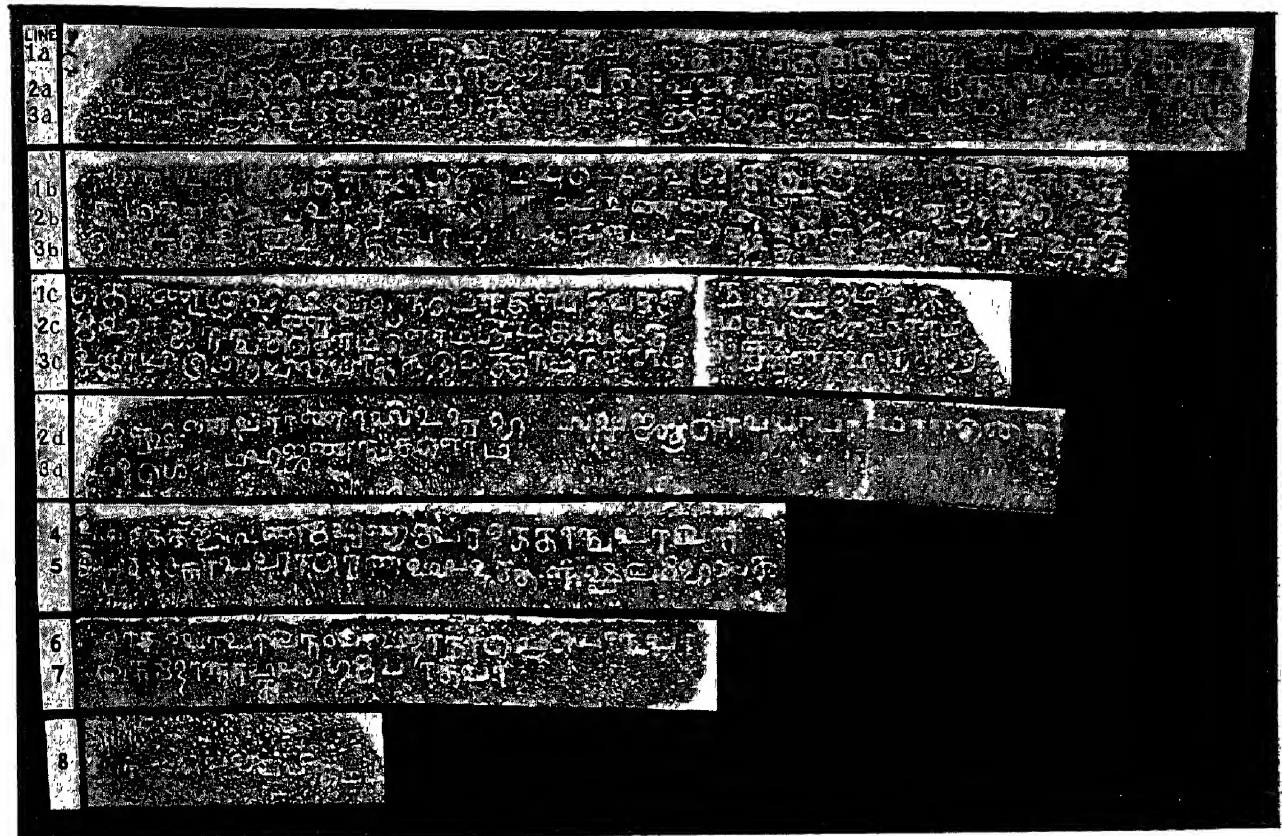
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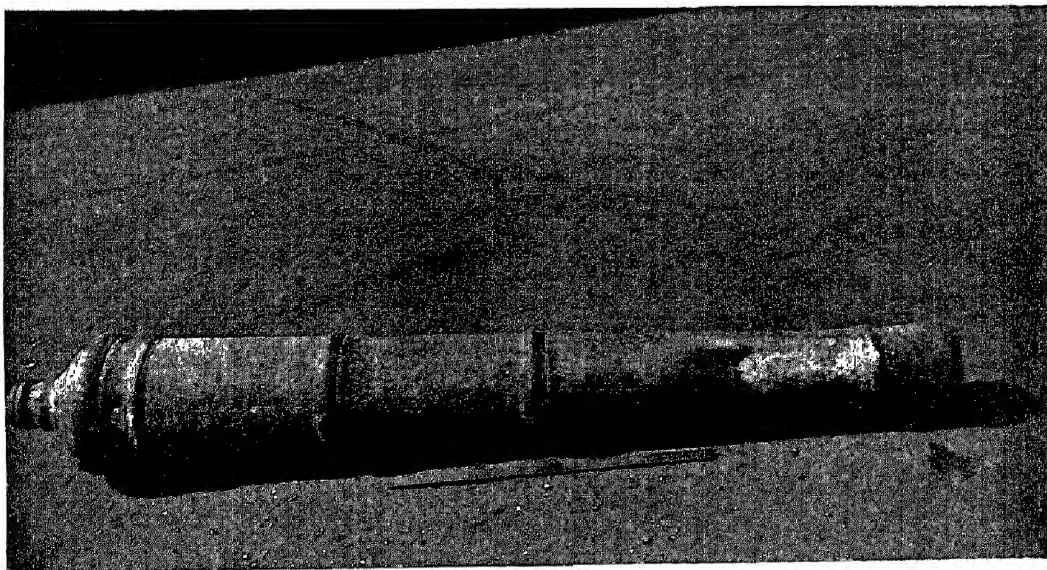
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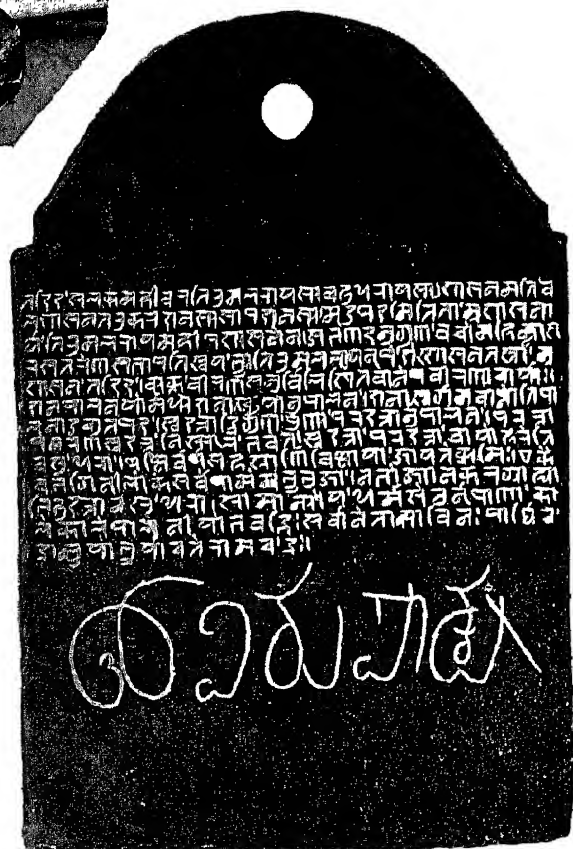
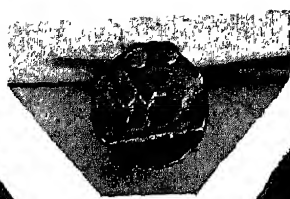
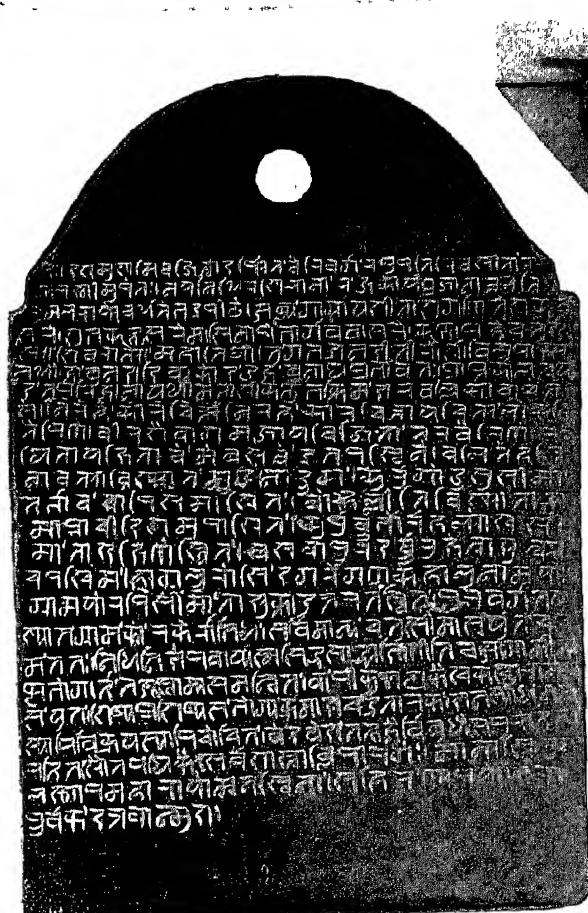
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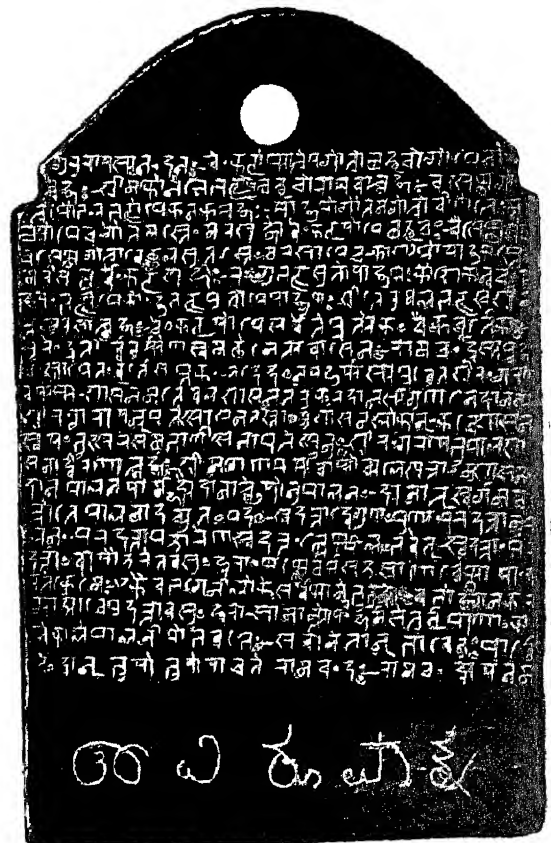
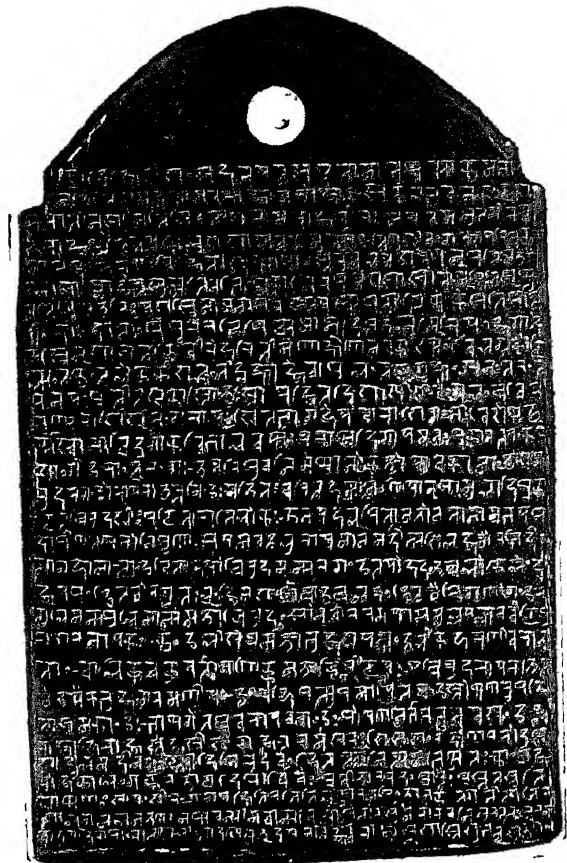
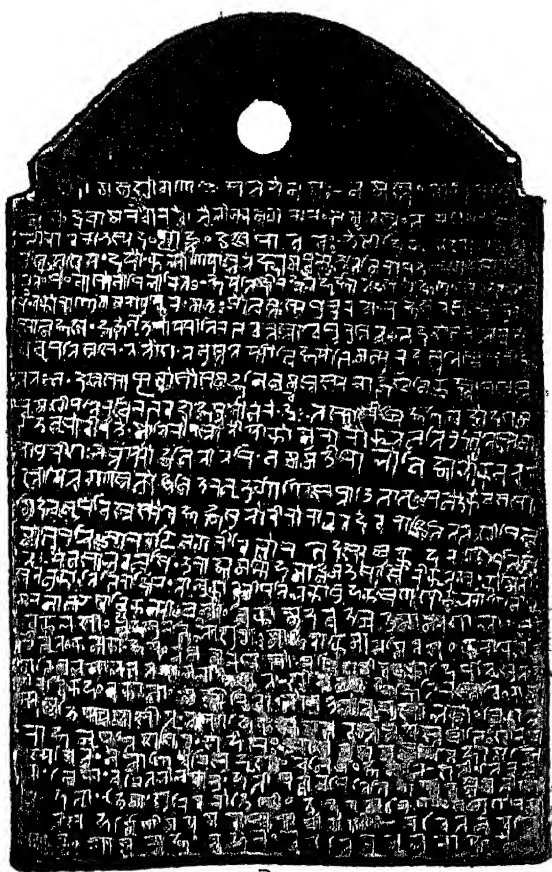
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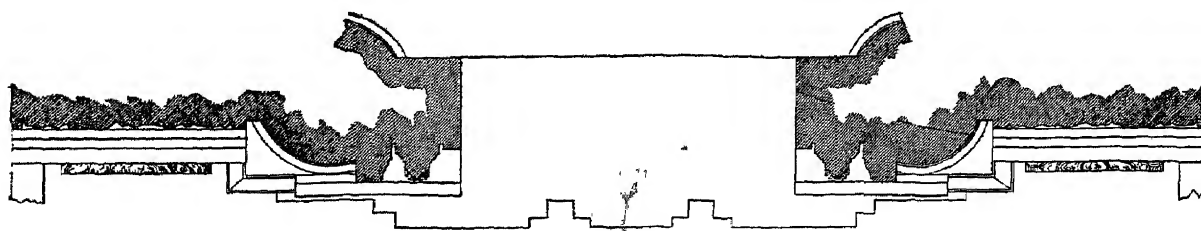
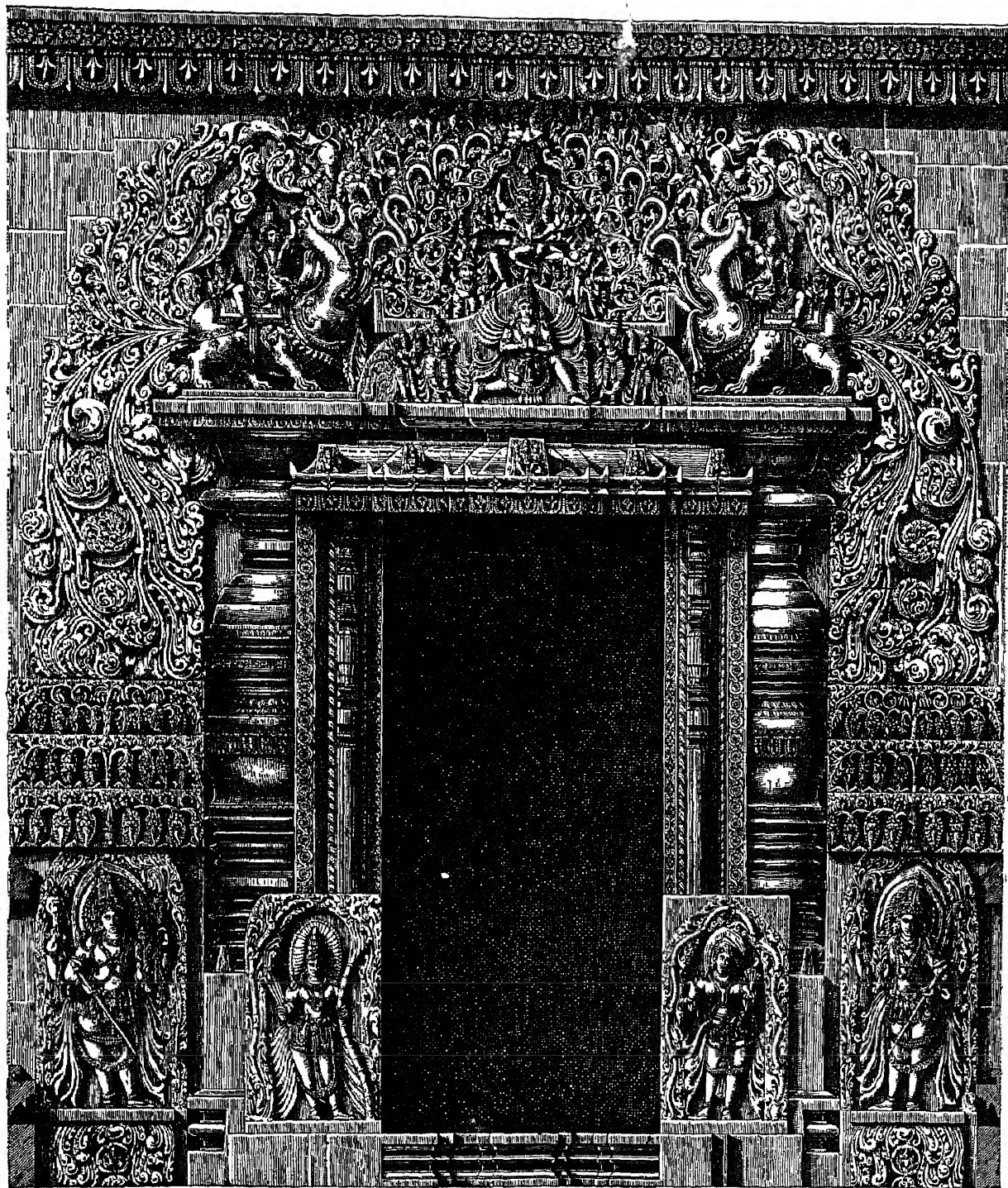
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COPPER PLATE GRANT OF TIRUMALARAYA IO EMMEBASAVA (p 103..



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EAST DOORWAY, KESAVA TEMPLE, BELUR

